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Seventy Years in Japan

A SAGA OF NORTHERN BAPTISTS

by

William Wynd

Privately Printed

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The American Baptist Foreign Mission Society

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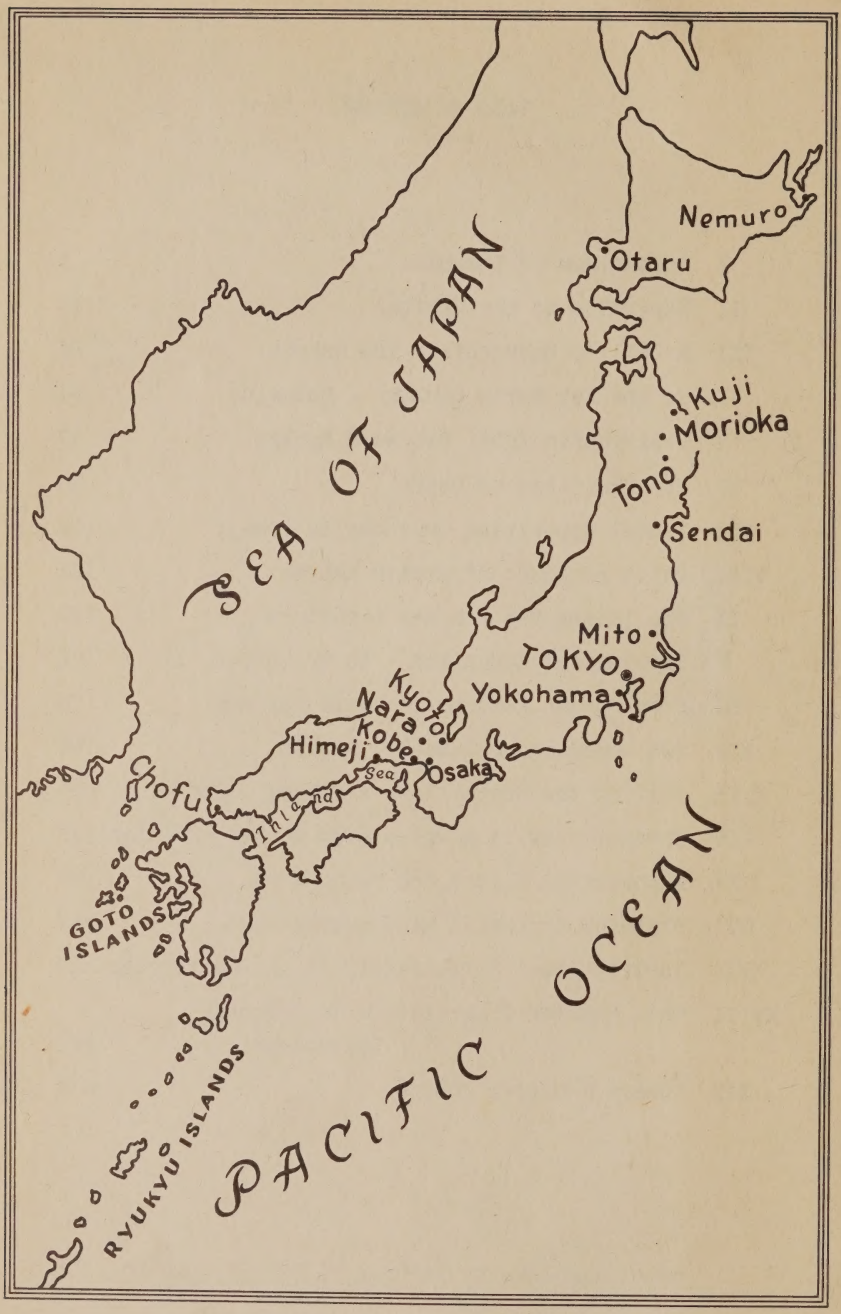
SEA OF JAPAN
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Kyoto
Nara
Kobe
Himeji
Osaka
Sea
Inland
Chofu
GOTO ISLANDS
RYUKYU ISLANDS

FOREWORD

This Saga is a composite product.

The basic material for this story of the work in Japan of Northern Baptists over a period of nearly seventy years was drawn up by the Reverend Willian Wynd in his Edinburgh home during the period after his retirement from service in Japan in 1931 until shortly before his death nearly a decade later. Those finally responsible for the public appearance of this book have striven faithfully to adhere to the original manuscript as nearly as possible, making only such emendation and additions as are necessary to bring the account abreast of the situation which obtains during the tragic years of nineteen forty one and forty two when seemingly a curtain was being wrung down on the scene of American missionary effort in Japan.

In very fact, the end of two generations of work is upon us.

It seems fitting, therefore, that this point of transfer of responsibility for the prosecution of evangelization from American to Japanese shoulders should be marked by the appearance of at least a partial story of the work of those who thus far have wrought as representatives of American Baptists in the Island Empire to a total of approximately three thousand man-years.

Obviously, only a fraction of the whole story can ever be recorded. The sponsors of this book, however, are confident that Mr. Wynd - its original author - has unfolded the story in these pages amply and in a way to fascinate. Herein is to be found humor and pathos; radiant faith is again authenticated; defeat and triumph alike are faithfully presented - all through the eyes of one who was accorded by the entire Mission family to be God's true gentleman.

The quality of Mr. Wynd's personality may best be grasped, for those who did not know him, from this quotation from his pen, written when he was acting as Secretary of the Mission:

> "It is required of a steward that he shall prove faithful; but what is required of a Mission Secretary?
>
> "He must be old, that the Mission may have the benefit of his experience: he must be young, for there are times when he must go at a running pace. He must be

> bold, for there are times when he must stand alone: he must be timid and not venture too far away from the sheltering wings of the committees. He must be a man of decision, for he that wavereth loses confidence: he must be a man of indecision, lest he gain a reputation for rashness. He must be sleepless, taking the Mission problems with him to bed and pondering over them in the still watches of the night: he must be normal and calm, able to sleep eight hours every night, with little naps during the day when the *sodans* (detailed discussions - Eds.) are long. He must have many different and contradictory qualifications, and there are times when he will find use for all of them."

In short, herein again is evidence that, through the sunshine and shadows of these past seventy years, verily God's word has not returned unto Him void, but it has - in some measure at least - accomplished that which he has pleased and it has prospered in the thing whereto He sent it.

- The Committee -

CHAPTER I
Beginnings in Yokohama

In the 16th century the Japanese had been told that missionaries came to the East to prepare the way for the entrance of foreign governments. The 19th century showed them that order reversed. In Commodore Perry they saw an officer of the American Government preparing the way for the modern missionary movement. In July, 1853, there he was, with his strange-looking ships riding at anchor at the entrance to the Tokyo Bay, while alarmed officials and curious *samurai* made their way from the capital on horseback or in palanquins to look at the squadron and ponder over the question of what its coming might mean for the Land of the Rising Sun.

Even while they watched the ships on Sunday morning, they heard the sound of music such as had not been heard in the land since 1638 when the Roman Catholic Christians were defeated and massacred at Shimabara. The American sailors assembled on the decks were singing their morning hymn and worshipping the Christian God, whose worship was strictly forbidden by an edict which many must have learned by heart, for it was posted up in public places throughout the land.

One of the sailors who was with the fleet and probably among those whose voices, raised in song, were carried to the shore, was a young man who may be called the pioneer of Baptist work in Japan. His name was Jonathan Goble. Jonathan must have been a good sailor, for he attracted the attention of the officers by the way he did his work. Having a mind to give him some token of their approval, they asked him what he would like to have, and he asked for permission to go ashore occasionally that he might have a chance of seeing the people and their surroundings. The request was granted; the sailor boy got a boat and made frequent visits to the shore.

What he saw is not recorded; but the Japanese at that time, being suspicious of foreigners and not at all pleased to have an American squadron so near to their capital, would take care that the visiting sailor should not see too much. What he saw, however, convinced him that the time was ripe for the opening of

Perry Monument Near Yokohama

missionary work in Japan as soon as the new treaties came into effect. Whether his resolution to leave the sea and become a missionary was made at that time or later, we do not know, but seven years later - in 1860, the very year after the treaties came into effect - he was back again in Yokohama as a missionary - the first Baptist missionary in Japan.

Mr. Goble did not go out to Japan as a representative of the American Baptist Missionary Union (the predecessor of the American Baptist Foreign Mission Society), which did not enter the field till 1873. He was a missionary of the Free Baptists. For a time, however, he worked as a free lance, supporting himself and his wife by making shoes, which at that time began to be worn by some Japanese who copied foreign ways. Like the majority of sailors, he could turn his hand to many things. When his wife was ill and unable to walk, he made for her use a small two-wheeled vehicle, a cross between an English gig and an American baby carriage. This, it is said, immediately caught the eye of the Japanese, and by a process of mechanical evolution developed into the far-famed *jinrikisha*. For ten years the Gobles worked in Yokohama, preaching and teaching, and also translating and distributing parts of the New Testament. In 1870 they returned to America.

That was a memorable year for the statesmen who were molding into shape the new nation. An embassy comprising the most prominent of their number, under the leadership of Prince Iwakura, went at the close of the year to America and Europe to see what could be done about revising the treaties, which the Japanese had discovered to be one-sided and unsatisfactory.

The Gobles had the good fortune to be returning to America on the same boat that carried the embassy. Mr. Goble had also

the honor of receiving from them an invitation to explain to them the religion of Jesus Christ. He was greatly impressed by this invitation coming from men occupying such high positions in the country, and even more impressed by the earnest attention they gave to his message and by their whole attitude towards Christianity. On his return to America he presented a favorable report to his Mission and that body, not being in a position to take advantage of the opportunities that were opening up, requested the American Baptist Missionary Union to consider the question of including Japan in their extending field of work.

This request received favorable consideration by the American Baptist Missionary Union, and Dr. Nathan Brown was appointed as their first missionary to Japan. With him were associated Mr. and Mrs. Goble; but having been such a long time accustomed to work as free lances, Mr. and Mrs. Goble shortly after their arrival in Yokohama resigned from the Mission and worked on in their old way, preaching and distributing Christian literature without making much effort to build up a church.

From all that can be gathered one reaches the conclusion that Jonathan Goble was a rough-and-ready type of missionary. His early training had been on the deck of a man-of-war, and occasionally he resorted to man-of-war methods in his missionary work. This eventually brought him into conflict with the Japanese church, as well as with his fellow missionaries, and led to his resignation. Traditions of his eccentricities still linger among the Baptist churches.

Among the treasures preserved by the city of Yokohama in memory of its early days there is a translation of some parts of the New Testament done by the Baptist sailor boy who came out with the American fleet in 1853 and asked as his reward for good conduct the opportunity of going ashore to look about, and in the providence of God became the Lookout for the Baptist Mission and for the Gospel Ship of a later day.

Mrs. Goble died in Yokohama and was buried there; some time after her death her husband returned to America, and lived there to a good old age.

With the arrival of Dr. Nathan Brown in Yokohama on February 7, 1873, begins the real history of the Baptist Mission. He did not find any trace of the work that had been done by the Free

Baptists, for no church seems to have been established by their representatives and without a church it is difficult to preserve the fruits of the seed that has been scattered. He found, however, that the other leading churches of America had already laid the foundations of their work and were in a position to take advantage of the openings that came for its development. It was fortunate for the Christian cause that at the time when curiosity was strong and the spirit of inquiry was abroad, there were missions ready to deal with the situation, to reap the early harvest, and to correct the impression that Christianity was a played-out force in the West, and that materialism was the foundation of our civilization. To the Protestant missions which were first on the field, the Japanese acknowledge their indebtedness. The Baptists, whose contribution has been relatively a small one, take pleasure in acknowledging the greater contribution made by the Presbyterians, the Congregationalists, the Episcopalians, and the Methodists.

To those who look only on outward appearances, Dr. Nathan Brown may not have seemed to be a suitable leader for a prominent body like the Baptists. He was sixty-six years of age. That is beyond the age which has now been adopted by the Mission as the retiring age. He was also feeble in body. His prospects of living long enough to accomplish anything worth while seemed small, and smaller still appeared his chance of ever being able to acquire a working knowledge of the Japanese language. "But the Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart." If Dr. Brown lacked in physical vigor, he had a combination of mental power, spiritual vision, and unselfish devotion which goes to make a great missionary.

The Board had made no mistake in their choice of a leader for Japan. They knew the man. He had already served in Burma and in Assam. Though he served in Burma for a brief period only, he acquired the language and wrote hymns that to this day are favorites with the Burmese Christians. When a pioneer was needed to go farther north and open up work among the hill tribes of Assam, Dr. Brown volunteered and, after learning another new language, spent the best part of his life there. In addition to his work of preaching and teaching, he translated the whole of the New Testament and part of the Old Testament into Assamese.

There, too, he translated old hymns and wrote new ones for the churches which he established.

Nor was the work of Dr. Brown done in a corner. Beyond his own denomination his fame spread. This man who went to strange lands after studying phonetics, picking up new languages, setting up printing presses, and publishing the Scriptures and hymns that were widely used in Assam and Burma, attracted the attention not only of his own Board and of his own supporters in America, but of outsiders. Max Müller was his friend and admirer. Busy though both men were, they found time to carry on correspondence with each other. To a friend in Oxford who had sent him one of Dr. Brown's letters written from Assam, the great philologist wrote:

> "I return Mr. Brown's letter with many thanks -- it is a very interesting letter -- it has turned a name with which I have been familiar for years into a real man, and what a man!"

This letter gives some indication of the stature and reputation of the man who came out to Japan as the pioneer of the American Baptist Missionary Union. Without delay he set to work in the city where he first landed, the same city in which the Gobles had lived and labored.

Yokohama in those early days was in one respect like Jerusalem. It was the place to begin Christian work. As a city it came into existence by reason of Japan's new relationship to the world. It was the door through which her people looked out into the West and by which commerce began to flow in and out. Men and merchandise were sampled in Yokohama before they were received into Tokyo. And the population, as if conscious of the importance of the role they were to play under the new regime, went far out to sea, as if to take stock of what was coming. On a fine day, the ships bringing goods, merchants, and missionaries from America, long before they reached their destination had to pass through scores of small boats out of Yokohama. These little fishing smacks, which were propelled along the surface of the water by a long oar worked from the stern by a couple of swarthy fishermen, gave and still give the incoming missionaries their first impressions of Japan and her people. And the foreign ships with their passengers lined along the deck-rails watching the panorama also gave the Yokohama lookout folk the opportunity of seeing what manner of men and women were coming to live in their

midst.

But Yokohama had other things besides location which made her the first missionary center. The number of places in which foreigners might live was strictly limited by treaty. Missionaries in those days had to stay within sight of the sea. There were at first five seaport towns open to them, but into the hinterland they dared not go without special permission and a special passport. The laws of the land protected the hinterland from foreigners but left Yokohama to take its chances with them, so the foreign missionaries first established themselves in that city. Even when the first suspicion of foreigners had died away and when it became easy to obtain passports and to go anywhere preaching and teaching the word of the Lord, Yokohama maintained its position and influence as a missionary center.

There were obvious reasons for this. The city grew rapidly. Even in its earlier days, Japanese throughout the country had a vision of what it would become. Keen business men on the outlook for new opportunities made their way to it. Students alive to the advantage to be gained by a knowledge of English came from the interior to get in touch with foreigners and to learn their language. *Samurai*, who had spent the money received from the Government when they were disbanded, found their way to this growing seaport looking for new positions. Many of the people who came to make their homes in the new city came with minds more open to receive the teaching of Jesus Christ than would have been possible had they heard it in their own cities or villages where they lived under the restraints of the family system.

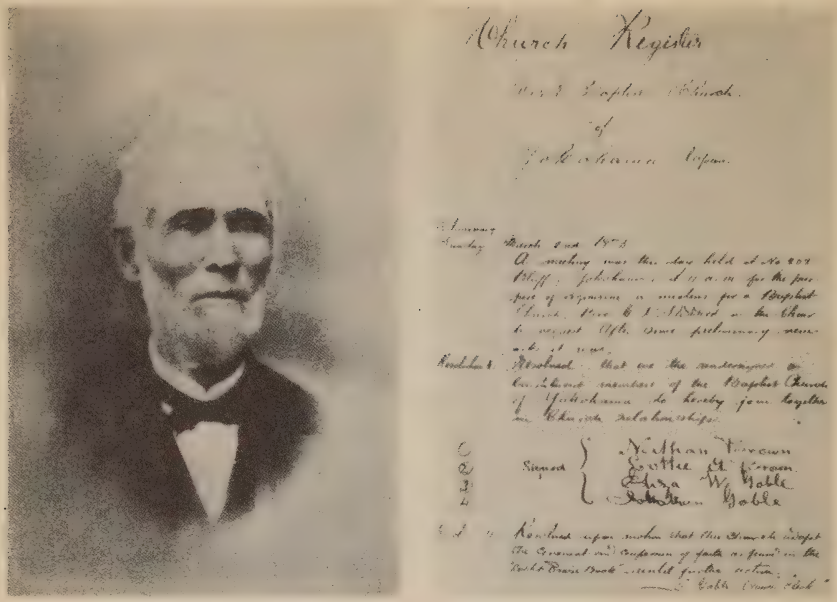
Mrs. Sugimoto in her book, *Daughter of the Samurai*, gives an inimitable description of the influence of grandmother in a fine, provincial, *samurai* home which clung to the good old traditions and ideals of the past. The old family system of Japan had certainly about it much that was beautiful and worth preserving; but it had also its disadvantages. It limited the freedom of the individual to a greater extent that seems desirable from the Anglo-Saxon standpoint. Without doubt in the early days it hindered the progress of Christianity. Many a young man, who read the New Testament and was fully persuaded in his own mind that Jesus Christ was the Savior and that the religion of Christ was the balm for his own heart and the cure for the world's ills, was prevented from making a public confession of his faith

by the restraints of the family system. This was not so evident in the Treaty Ports. There were in these cities a large number of young people in whom the spirit of adventure was strong. Though not altogether free from family influence, they were not so much under the control of the family system as those who stayed around the old home. They were more easy to reach, and more susceptible both to the good and to the evil influences that came through their contact with foreigners.

This somewhat lengthy description of Yokohama is given because it is the city where the Baptists began their work, and is still one of their most important stations. Here Dr. Brown, after studying the language, began to preach, to gather converts around him, and to establish the first Baptist church. Here he set up his printing press as he had done in Assam, and published tracts and Scripture portions which he sold and distributed to people. Here too, he made the resolution to translate the whole of the New Testament into the vernacular if God would graciously prolong his life for ten years. Portions of the New Testament were already in circulation in Japan, but the whole of the New Testament had not yet been published. That unfinished work constituted a challenge to the Baptist pioneer. God gave him the ten years which he asked for and three more added for good measure. He accomplished his task and gave to Japan her first New Testament. The story of his struggle with the language and his fight against time and growing weakness, with death looming on the near horizon, reminds one of the story of the venerable Bede in his early effort to translate the Scriptures into the English vernacular. Like Bede he had an indomitable will and a firm faith that God would enable him to finish the work. In 1879 he wrote,

> "It is now six and a half years since my arrival in Japan, my time, exclusive of the more ordinary duties, having been about equally divided between the study of the language and translation. Now I am able to say that in this one thing I have attained."

The notebook which he kept from 1873 till 1877 has fortunately been preserved and makes interesting reading. By means of it we see him engaged in what he calls his "ordinary work." Soon after his arrival in the country, he organized a Baptist church. The first members were all missionaries who met for fellowship in his house. In four months there is a record of one Japanese being received into membership; and in four years


Church Register
of
Yokohama Japan.

Nathan Brown and First Church Register

the church had lost its foreign atmosphere and had become purely Japanese, the forerunner of the Japan Baptist Church.

The care of this church rested chiefly on Dr. and Mrs. Brown. Until a building was secured their house was also the church home. Thither came American seamen from different boats calling at the port. Homeward-bound and outward-bound missionaries from China, India and Burma found their way up the steep hill to the haven on the Bluff. Japanese who wished to study Christianity called on the old man who was translating the sacred books of the religion of Christ, and who always found time to pause and give a welcome to visitors. Dr. and Mrs. Brown made their home the best interpreter of the book that was being prepared for the press.

The New Testament translated by Dr. Brown was not destined to have a wide circulation, though it was generally conceded to be a fine translation of the Greek text, put into language so simple that common folk could understand and appreciate its message. But the common people had not yet reached the stage when they were interested in such a book as the Bible. That interest was afterwards to be so conspicuous that the Buddhist authorities, believing that the power of Christianity was centered in

its Book, were led to publish and circulate a Buddhist Bible which in appearance could hardly be distinguished from the New Testament. But there was not much sign of such deep general interest on the part of the common people when the New Testament was first published. The men who took an interest in the Book at that time belonged to the educated class, and they preferred a Bible published in a style that was difficult and a challenge to their intelligence.

Fortunately for the Christian cause, a committee representing the leading denominations and the Bible Societies had been at work preparing a translation that would meet the needs of this class. When it was published, it became at once the popular version. Even the Baptists used the committee's version in preference to the one translated by their own beloved missionary.

This is one of the early instances of what seems to have been a wasteful duplication of work, but in reality that was far from being the case The influence of Dr. Brown's translation was never lost. The other suited the period, but, as Dr. Brown had foreseen, there came a time when there grew up a larger reading public in Japan and a very much wider use of the colloquial language in preaching, teaching and also in writing. To meet the changed conditions, the Bible Societies, acting on the advice of their agents in Kobe and Yokohama, decided that the time had come for a new revision of the New Testament.

A committee made up of scholarly men from each of the five leading missions was chosen, and the work of revision commenced. The Baptist representative was Dr. C. K. Harrington, one of the teachers in the Baptist Seminary, who was not only a Greek and Hebrew scholar, but was also steeped in Dr. Brown's version of the New Testament. His brother, F. G. Harrington, also noted for his scholarship, had revised the Baptist translation and made it so suitable for the times that Baptists for the first time began to realize its value and to use it as they had never done before. And through Dr. Harrington, the influence of Dr. Brown's translation was transmitted to the Revised Version of the Bible Societies which was finished in 1919 and is now in general use all over Japan.

The work of revision took several years. Some of the men

who took part when it was started died before it was finished. Others had their work interrupted by furlough, by illness or by pressing duties in other fields of work. Dr. C. K. Harrington, the Baptist representative, was one of the men who stayed on all through the long period of revision. Only when it was completed did he turn his face homeward, there to write the *Life of Captain Bickel*, and then to enter the rest that remains for the people of God. His fellow workers on the committee would be the first to acknowledge the very prominent part he took in giving to Japan the New Testament now used by Protestant bodies, while he himself never ceased to acknowledge the inspiration and help which he received from the translation made by Dr. Brown - the father of the Japan Baptist Church, who came to Japan on February 7, 1873, and died on January 1, 1886.

In the Note Book of Dr. Brown there is an item recording the baptism of Mr. Tetsuya Kawakatsu on May 14, 1877. That was an important event. Mr. Kawakatsu deserves a place in Baptist Mission history because of the work he did and also because he was the fore-runner of a long list of prominent Japanese workers whom God has raised up to help in establishing churches, building up schools, and carrying on an extensive evangelistic work from Hokkaido in the far north of Japan to the Ryukyu Islands in the sunny south.

The missionaries came but to prepare the way and then decrease. The Japanese arose to take over and carry on the work. They were destined to increase, and the interesting part of our mission history should be the part that shows how they increased in wisdom, experience, power and authority till the responsibility for carrying on and administering the work rested chiefly on them.

Mr. Kawakatsu, the first of our Baptist leaders, belonged to the *samurai* or old military class. Loyalty and fidelity were the predominant traits in their character, and when these were transferred from their feudal lords to Jesus Christ, the Lord of life, they became Christians of the finest type. They were the backbone of the churches in the early days. Even among *samurai*, Kawakatsu San was outstanding. He was devoted to Dr. Brown, and having a good knowledge of English as well as classical and colloquial Japanese, he became the associate and helper of the missionary and his translation work. In this sphere he rendered

invaluable service to the young mission and to the churches which were afterwards established.

For eleven years they worked together, their friendship and love increasing as the years passed. And when in 1886 God called the veteran home, his Japanese friend remained, carrying on the work. His visits in later years to the young churches in outlying districts became to the Christians a blessing and benediction. He talked to them of Dr. Brown, so filled with the spirit of Christ that in spite of age and ill-health he came and lived among them, giving his life and labor that the Japanese might know Jesus Christ and the power of his resurrection. Thus it was that the rising generation in our churches who had never seen the founder of the Mission came to know him. Kawakatsu San not only spoke of him but exemplified him in his own life, for those who have the privilege of winning men for Christ have also the responsibility of transmitting to them something of what they themselves are.

If Dr. Brown was fortunate in his Japanese colleague, he was also fortunate in the associates sent out by his own Board in America and by the Woman's Board of the Baptist denomination. Some of these will be mentioned later in connection with the work in Tokyo, and here only those who remained in Yokohama will be introduced to the reader.

Miss Clara A. Sands and Miss Anna H. Kidder, who went on to Tokyo, arrived in Yokohama in 1875. They became the pioneers of a strong force of earnest Baptist women. Their object was to carry the Christian message into the homes of Japan so that the women and the children might enter into the Christian fellowship.

They found themselves in a land where access to the women was easier than in any other country in Asia. Religion and custom had relegated the Japanese women to a subordinate position, but they did not live behind closed doors. The higher classes did not appear much in public, but the great majority of the women moved about as freely as did their sisters in the West. But in spite of these advantages, their outlook on the world was a narrow one. They had not found themselves. Education had not yet opened up a new world for them, and they accepted without question the position which Buddhism had assigned to them. They were the bulwark of the temples, and their devotion to the old

religions made them suspicious of Christianity, which by this time their brothers were beginning to study with interest. There was without doubt a wide and difficult field waiting for Christian women from the West to cultivate.

The children of Japan at that time were more accessible than the women. Everywhere they were in evidence, a little shy at first, but also curious, and not above being persuaded to enter a room where a baby organ was being played and there seemed prospects of learning to sing the strange foreign tunes.

And the mothers who were conservative in religion were liberal in anything that concerned the education and advancement of their children. They allowed the little ones to go to Sunday School and even took them there, hoping that they would escape the evil and get some of the good that resulted from association with foreign teachers.

This accessibility was the women's opportunity and Miss Sands, the pioneer of the Woman's Baptist Foreign Missionary Society (fore-runner of the W.A.B.F.M.S.) was not slow to take advantage of it. In a comparatively short time she gained a good working knowledge of the language and had opened up Sunday Schools and day schools in different parts of the city and suburbs.

Unfortunately we have now none of the early letters left which describe her methods of work and her early experiences. It is not from her own letters, but from little side notes from Dr. Brown, Mr. Arthur and Dr. Rhees that we find out how the Lord was blessing her labors to the conversion of both men and women. There is, however, a letter of a later date written after she had become Mrs. Brand which gives a good account not only of her work conducted along with her husband, but which also may indicate the methods which led to her success in her early days in Yokohama and the surrounding district. She writes:

> "We held one meeting in the largest theatre in the city, Mr. Brand and Evangelist Matsuno being the speakers. It was thought that a meeting held in such a place would attract a certain class that could not be reached in any other way. It did. More than 700 persons were present, among whom were many Buddhist priests, who often interrupted with cries of 'No! No!' When the speaker came to the question of sin and said that all men were sinners, there was a chorus of 'No's.' 'Amen' too was frequently uttered in token of assent. They say here that the Buddhist priests have decided to

adopt the word 'amen' as they consider the repetition of this word very effective in public services. A group of about a dozen inquirers followed us home from the theatre and sat with us a long time asking questions. Three of the number in the end became believers and asked for baptism."

This letter also shows that long before rural work in Japan was receiving the attention that it is now receiving the Baptist Mission was alive to the necessity of evangelizing the country districts.

Miss Sands opened up Sunday Schools for the children of the farmers around Atsugi and Haramachida, where we now have growing churches. She also took journeys of 300 miles to the north to track the women and children in the villages where the energetic Mr. Poate had prepared the way.

The Lord called Mrs. Brand home in 1911, after she had served him for thirty-six years, first as a single missionary and afterwards in cooperation with her husband. He as an evangelist had done notable work in Britain and America and he continued to do the same in Japan from 1890 till his wife's death. He died in 1921.

While Dr. Brown was working on the translation of the Bible and Miss Sands was establishing schools and touring in the country, other missionaries arrived from America. Some of these after a very brief stay in the Treaty Port moved up to Tokyo. Among the reinforcements were two missionaries whose names were to be as intimately associated with Baptist work in Yokohama as the names of Dr. and Mrs. Brown.

Dr. and Mrs. Albert A. Bennett arrived in Japan in 1879, and at once began to relieve Dr. Brown of some of his burdens in the port city. Before long they found so much to do that Dr. Harrington said of Dr. Bennett,

"His day begins immediately after his seven o'clock breakfast and continues till late in the evening--often till late in the night."

He took on the evangelistic work in the city, and for a time the pastorate of the church, where he also held services in English for the benefit of the American and English residents. In addition he followed up the work of Miss Sands in the country districts and helped to transform her Sunday Schools into churches.

His Bible classes in the church and in his home attracted men who when they became Christians were encouraged by his example to go out and give to others the Gospel that had become to them the power of God. They went gladly and he helped them by a Saturday evening class where they went over together their message for Sunday. In this way the Bible class was gradually transformed into a theological seminary, the history of which will be given later.

The talents of Dr. Bennett were as varied as his work. Dr. Harrington says,

> "He had an aptness for almost any kind of handicraft, and might have been a successful mechanic, or engineer or contractor. He had more than ordinary skill in artistic lines and on occasion could illustrate with his pencil the products of his pen, and all this combined with the instincts of a student who enjoyed delving into various kinds of lore."

It may truly be said that Dr. Bennett was a man of many gifts and abundant labors. During the thirty years of his resi-

Dr. Brown's Parting Words: "God Bless the Japanese."

dence in Yokohama he left his impress on the city, on his colleagues, on each of the students who passed through the Seminary, and on all the Baptists churches in Japan. This was done by his winning personality and his lofty Christian character. The Japanese admired his work. The man himself they loved, for through him they got a glimpse of the Master who lived in him and worked through him.

He departed from the world in 1909, and his body was laid to rest in the cemetery of the city where he had labored. Mrs. Bennett returned soon afterwards to America. Her interest in Japan never flagged and, before her death in 1936, she visited again the land where she was the helpmate of her husband in all his work. Her sphere had been the home and the musical department in the Seminary. If our Japanese Christians are now making rapid progress along musical lines they owe much to Mrs. Bennett who in the early years took great pains to unfold the napkins where their talents were hid and to bring these talents into the light.

-oooOooo-

CHAPTER II

Expansion to the Capital

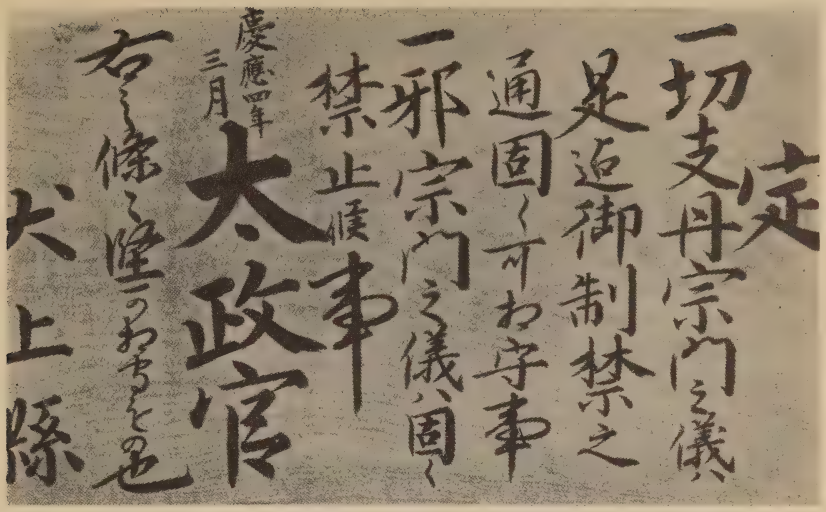
I. Beginnings

The growth of a mission is like the growth of a strawberry patch where each plant, acting under the impulse of its hidden life, sends out new shoots which take root all around, till the whole of the ground is covered by the parent plants and their offspring.

After the Baptist Mission had been established in Yokohama for a little over a year, in 1874 it threw out its shoots towards the north and planted itself in Tokyo. Only twenty miles separates the two cities and they had been linked closer together by a railway built in 1872. From their homes on the Yokohama Bluff our little group of missionaries could see the trains steaming along the shores of the bay between the two cities. One of the group, James Hope Arthur, a graduate of Brown and Newton, before he left America had been interested in Tokyo and made up his mind to preach the Gospel there if ever he had an opportunity of doing so.

Another of the group was J. T. Doyen, who had been a teacher in China in connection with the Episcopal Board but who had lately come over to Japan and joined the young Baptist Mission. He had already acquired a working knowledge of Japanese and was familiar with the Chinese characters, so was ready to begin work. From the Buddhist priests in the Zojoji Temple in Shiba, Tokyo, he had received an invitation to make his home with them where they would be glad to hear what he had to tell them of the Christian religion. He was not the man to refuse such an invitation and in company of Mr. and Mrs. Arthur left Yokohama and moved to the Capital. Soon after his arrival, however, he began to suffer with serious eye trouble and had to return to America, so he was never able to take advantage of this early open door into the Temple.

The responsibility of opening the Baptist work in Tokyo fell on Mr. and Mrs. Arthur. Mr. Arthur, like Mr. Doyen, was



Practice of the "Depraved Religion" Forbidden by 1868 Edict

handicapped by illness. The seeds of tuberculosis seem already to have been at work in his frail body. His years of service were to be few, but he had a spirit that refused to surrender to the weakness of the flesh or permit him to slacken his efforts to kindle in other hearts the flame that had been kindled in his own. Like the old *samurai* of Japan he valued life only in so far as it enabled him to serve his Lord. He only lived about three years in Tokyo and then returned home to die, but during these three years he really lived. What his life lacked in length it made up in intensity.

Through the scanty notes left behind by these busy pioneers we get an interesting glimpse of Tokyo as it was sixty-five years ago. As early as the year 1874 there were about a hundred foreigners resident in the city. According to the treaties they had to live in a special part of the city called the Foreign Concession. There they lived in much the same way as they would have done in America or England, obeying Japanese laws of course, but not under Japanese jurisdiction. They had their own consuls to watch over their interests and, though they might move freely over the whole city, when night came they were under the necessity of returning like crows to their own roosting place. Their opportunities for intercourse with the people were thus limited. This was an arrangement that suited the business men who liked

to live together where they could enjoy social life and recreations such as they had been accustomed to at home, but it did not suit the missionaries.

They desired to establish intimate relations with the people of the land; to meet them not only during the working hours of the day but in times of leisure when the day's work was done. They were ambitious to enter into the inner sanctuary of the Japanese life, to find out from what fountains they quenched the thirst of their spirits, and from what storehouse the *Yamato Damashii* (Japanese spirit) was nourished. About the time that the Arthurs went to Tokyo the authorities were considering the question of relaxing the restrictions relative to foreigners and allowing them to live outside the concession on certain conditions.

Some of the missionaries anticipated the change that was coming and moved out into the city. That the Arthurs were among the number is shown by Miss Kidder, one of their early colleagues. She writes,

> "Mr. and Mrs. Arthur removed to Tokyo in June 1874, where at first they lived as the guests of the Hon. Arinori Mori at No. 12 Tokugawa Cho. While stopping here, a boy twelve years of age playing with some other children near their door ordered a little girl to do something. She refused to do what he asked, whereupon he struck her with a knife and then undertook to kill himself. The girl, supposed to be dying, was taken into the Arthurs' house. Among the crowd which this occurrence brought together was the chief of police who until then did not know that foreigners were living there. They were of course ordered into the Concession."

Later on when restrictions were relaxed and missionaries able to find a Japanese patron who would be responsible for them were allowed to live anywhere in the city, Mr. Mori became the patron of the Arthurs. Their patron had lived in the United States, first as a student and afterwards as the Japanese Minister in Washington. He was favorably disposed towards the missionaries and, being specially appreciative of the educational work done by them, made arrangements that a girls' school should be opened by the two Baptist missionaries.

The opening of a school at that period did not entail much expense. The one which then was started under the patronage of Mr. Mori began its work in an old building on his estate. A

well disposed neighbor allowed them to use another old building on his side of the boundary line. The only new building required was a home for the missionaries in charge, and this Mr. Mori built with funds which they supplied. In these early days though there was plenty of red tape the educational system was very elastic. The government were obviously feeling their way; so was the patron; so were the missionaries. As for the students, they were like tea tasters. They went around to the different schools that were opened to test their flavor, and selected the one that suited their particular palate. The Baptist school attracted at first small boys as well as girls, but when the boys discovered that the subjects which were taught had a feminine flavor they went off in search of something more masculine.

Some of the girls were discouraged because the curriculum was bristling with difficulties. They had not yet developed the courage to face and overcome difficulties along educational lines although later on such courage was to be very conspicuous among the girls of Japan.

It is noticeable that the girls' school in Tokyo was not started because our early missionaries were impressed by the great need for such a school. It was only as the work progressed that this need was deeply felt and earnest efforts were made to arouse the interest of the people at home to this phase of the work. The Arthurs took up school work because they wished the privilege of living out in the city among the people and the opening of the school seemed the easiest way of getting this privilege. It was the evangelistic work that occupied their attention, and they cherished the hope that the school would increase their opportunities for doing this work. The students were likely to come from a class more difficult to reach than those who found their way to the churches and preaching places. They would have time not only to hear the word of the Lord, but to study and ponder over the deep things of religion; thus with great expectations that the school would prove a fruitful field for evangelistic effort Mr. and Mrs. Arthur began their work in the Capital. But soon after the school was opened difficulties arose over the curriculum. Miss Kidder gives an account of the trouble from the missionary standpoint. She writes,

> "With such a man as Mr. Mori to go before and champion the school the future looked promising. But work was

scarcely begun when there arose the question whether Christianity should or should not be taught in the school. Mr. Mori said no, so Mr. and Mrs. Arthur after a night of thought and prayer wrote to him what they considered to be their duty to the girls who had come to them for instruction. Mr. Mori was quite as firm in his opinion and in his reply severed his connection with the school.

"Thereupon Mr. Arthur, under a new patron whom he employed as a teacher but who in the eyes of the authorities was the employer of the missionaries, kept on with the school under conditions which were not easy for a liberty-loving American. A friend could not be invited to spend a night there nor a servant engaged or dismissed without asking permission of this employer, who had to go to the police, inform them, and get their consent."

When Miss Anna H. Kidder came to help in the school in 1875 and the papers promising to yield to the wishes of a non-Christian employer in all things pertaining to the school were presented for her to sign, there came a halt. But the infant Mission could not be sustained without the school, and again there was a night spent in thought and prayer over what was to be done. The conclusion arrived at was that the contract papers could be signed, as there was provision for breaking the contract, and it might be that if the work could be held together and carried on under this man for a time the Lord would give other help in his own time and way.

Along with Miss Kidder's notes on these early troubles it would have been interesting to have an account of them from the standpoint of the Japanese patron, for the question of whether the Bible should be taught in mission schools as a part of the regular curriculum continued to be a burning question for many years and even now there are differences of opinion on the subject.

It is evident that Mr. Mori, the first patron of the Tokyo missionaries, did not object to their doing all in their power to influence the girls although he could not give his consent to have Bible teaching included in the curriculum which he had to submit to the inspection of the educational authorities. As far as leading the pupils into a life of faith and obedience to Christ was concerned the Tokyo missionaries from the very beginning of their service seem to have had the same opportunity as the early Christians who, before the Gospels were written, went out among the people to become living epistles of Jesus Christ.

That is what the Arthurs and Miss Kidder were. They carried within them that Christian evidence which the Japanese have always been quick to see and interpret. The power of Christ was seen in their lives. The light that was in them would have illuminated the hearts of their girls even though they had recognized their patron's difficulty and made some concession to the authorities who were just feeling their way in the matter of education.

Later on a way out of the difficulty was found and the Bible, though banned from the curriculum of schools recognized by the government, was taught to voluntary classes outside the regular school hours. That is what is being done today in some schools although restrictions are not so hard and fast as they used to be. The students who attend these classes outside the school hours get their first impression of Christianity from a living Christian, generally one of their teachers, and attend the Bible classes to find out the secret of the Christian character and power they have seen exemplified in Christian men and women.

A dozen students who in that spirit search the Scriptures have proved more to the Christian cause in Japan than a thousand who have had the Bible thrust upon them. It is a well recognized fact that some of the finest Christian leaders who have exercised a mighty influence among the youth of Japan have been teachers in government schools. There the atmosphere has often been anti-christian, and the teaching of the Bible strictly forbidden. Though handicapped by the opposition of the educational authorities, the strict rules of the school, and an atmosphere that was chilling, young teachers from America and England have, through the light that burned within them, kindled in the hearts of their students a light that sent them out in Christ's name to become lights of Japan.

Sixty years of experience have taught us to appreciate the difficulty of the problem that confronted Mr. and Mrs. Arthur when they opened the girls' school; and also to sympathize with Mr.Mori, their friend and patron, who had to walk warily between the foreign missionaries and his own government.

The Apostle puts down tribulation as coming before experience; our two pioneer missionaries in Tokyo fell into great tribulation after they parted company with Mr. Mori. Some of the

men who became their patrons turned out to be adventurers. One was positively a son of Belial and proved such a trial that they paid him a sum of money to get rid of him. Miss Kidder reports seven who came and went before the happy day arrived when Miss Kisa Sotome, one of their own graduates and an earnest Christian, was able to take up the position.

Miss Sotome proved a faithful friend and an efficient co-laborer. The souls of the American principal and the Japanese patron were knit together, and the love in their hearts was reflected in the atmosphere of the school. The institution was never large but it was always Christian in its atmosphere and gradually acquired influence in the neighborhood and the confidence of the authorities. This congenial partnership and fellowship between Miss Kidder and Miss Sotome continued till the death of the former in 1913. Miss Sotome still lives in Tokyo in good health.

As a missionary Miss Kidder was a worthy successor to Mr. and Mrs. Arthur. She had the same earnest, self-denying spirit. Her chief interest was in her girls, whom she watched over as a mother watches over and guards her family. But her interest went far beyond the four walls of the school. It was nation-wide. Floods in the south, tidal waves in the north, as well as distress in her own neighborhood called forth her deep sympathy and generous help. It was only after she had gone that the authorities discovered how much she had been quietly doing to minister to those around Surugadai. As in ancient Joppa the women gathered around Peter each telling her tale of what the dead Dorcas had done, so in the hill district of Tokyo people came and told the police of the mysterious help that had come to them in their time of special distress. And the newspapers after investigation told the story of the American Christian woman who had lived in Japan for thirty-eight years and gone around ministering to the people without even letting her left hand know what her right hand was doing.

The first Tokyo Baptist church was born two years after the girls' school, on June 14, 1876. The relationship between the two was so close that how to separate them became a later day problem. The school, being the elder child of the Mission, in true Japanese fashion claimed an elder child's privileges. There was good foundation for the claim. The first home of the

church was a room in the school, and as was pointed out by Miss Kidder, "the infant Mission and infant church too depended on the school."

By the rules of the Japan Baptist Convention held in Kyoto in 1933, no group of Christians may be organized into a church till it has at least twenty members and is making a contribution of not less than Y200 a year towards the expenses of the work. There was no Convention in 1876; neither were there any rules.

James Arthur's First Baptismal Candidate - Fifty Years Later

The Baptist church of Tokyo was organized by Mr. Arthur when it had only five members. The first baptized woman was Mrs. Hama Uchida, who remained active in Christian service for over fifty years. We do not know what contributions were, but in the same year, 1876, Dr. Brown places on record the encouraging fact that the mother church in Yokohama had increased its monthly contribution from sixty *sen* and four *rin* to seventy-three *sen*. That was the day of small things. The Convention rules of 1933 are excellent and necessary for this age; nevertheless the little church in Tokyo was a living church, and such a church, though it may have only five members, means more for the Kingdom of God and the welfare of the world than a lifeless one with 500 members. By the end of the following year the Tokyo membership had increased to eighteen. It was larger than its parent in Yokohama. Its growth however was then retarded because, with the school, it had to move from one place to another for a number of years. For over a year there was no missionary to take the place of Mr. Arthur; but among the members there arose leaders through whom the church was kept together. One of these was Miss Sotome, already mentioned. The other two were Mr. Seishin Toriyama and Mr. Shigei Suzuki, who both of whom became evangelists and gave

long years of faithful and efficient service to the Mission.

In 1878, Dr. Henry H. Rhees, who had reached the mature age of fifty, was appointed as a missionary to Japan, and for about four years made Tokyo his headquarters. He built a house in the Tsukiji district and built it so well that it continued to be the home of one or other of our missionaries till it was destroyed in the great earthquake on September 1, 1923.

While Dr. Rhees lived in Tokyo he had for a neighbor Mr. White, a missionary of the English Baptist Mission which about that time was giving its attention to Japan as a field for work. Something however prevented them from reinforcing the two men they had in the country, so that after a few years their work was given up and the church which they had started in Tsukiji was turned over to the American Baptist Mission, while Mr. White, after marrying Miss E. J. Munson, one of our missionaries, became the agent of the Religious Tract Society, the parent of the Christian Literature Society. Mr. White was a good Japanese scholar and for many years rendered valuable service in translation work and in distributing Christian literature throughout the country. Among the books which he translated was Pilgrim's Progress, which became very popular and has a wide circulation in Japan.

Historic 30 Tsukiji Residences

Dr. Rhees was a pioneer born, with all a pioneer's energy and just a little of the pioneer's rough surface, but within there was a heart of gold. But the work in the Capital was not destined to reap all the benefit it could have done from his energy and spirit. Hardly had he finished his house in Tsukiji before he was up at the city office making application for a passport to enable him to travel and explore the country. What he saw during that tour coupled with what he had felt during his four years in Tokyo led him to the conclusion that whatever the needs of Tokyo might be, for him the call was to the provinces of the southwest, and thither accordingly he went.

As little things sometimes change the course of rivers and the current of history, this little move on the part of Dr. and Mrs. Rhees led to the opening of an interesting chapter in the history of the Mission which will be told later. About a year after their departure the Tokyo Mission Station was reinforced by the arrival of three new missionaries who were to occupy a prominent place in the development of the work in and around the capital.

Mr. and Mrs. C. H. D. Fisher and Miss Marie Antoinette Whitman arrived in 1883, and in this year of grace, 1942, Mrs. Fisher to the joy of the mission is still living and still keenly interested in all that is being done for Christ in Japan. Her only son and daughter are following in her footsteps, the one till recently a missionary in Japan, the other a Christian worker in Philadelphia.

On Mr. and Mrs. Fisher fell the care of the work in Tokyo as soon as they landed in the country. They did not find it an easy task. Their early years coincided with one of the reactionary periods that were conspicuous from the time the country was opened up till the time of the Russo-Japanese War of 1904-1905.

Many writers have noted these periodic changes. Writing after the Satsuma rebellion in 1877, Dr. Brown makes mention of the change in the attitude, first of the government and then of the people, towards Christian schools, when pupils were withdrawn and the work languished. Later Miss Kidder, who was generally optimistic, wrote in a pessimistic vein, "Change is the only reliable factor in the make-up of this nation." Later still there is a long letter from Mr. Fisher telling of conditions as

he found them in Tokyo. He writes:

> "In our church earnest work has been done for several years. Multitudes have heard the Gospel, some inside and many more outside, standing around the open door. While many have gladly heard the message it has not been easy to tell how strong an influence it was having in the neighborhood. Now we have found out. In the midst of a general attitude of hostility our immediate neighbors have shown that at least they have been favorably impressed by what they have heard.
>
> "The hostile mob had destroyed several churches in the city. Ours was in danger. It was then that the people in our neighborhood took action. Some sixty of them, mostly non-christians and headed by an unbelieving lawyer, gathered in the church to decide what should be done for its protection. The lawyer made a ringing speech. He urged that they should organize the neighborhood for the defense of the building; that they should assist the police and provide four men from their number to guard the church by night and by day. There was one enemy among the crowd. He had the temerity to register his opposition and to maintain that churches were harmful and ought to be destroyed. His speech raised a storm of protest; the defense was organized; a guard was provided and was effective. Three times a tumultuous mob came to raze the building to the ground, but it stands today uninjured."

Violent action against Christianity by mobs such as Mr. Fisher describes have been comparatively rare in Japan, for the Japanese are orderly and their police are effective. On the other hand changes of attitude towards Christianity on the part of the government have not been so rare, and generally any change in the attitude of the authorities has been followed by a corresponding change in the attitude of the people. This has not made for steady progress, but for ups and downs that have been characteristic of Christian work in Japan.

However disconcerting these changes might be for missions that were establishing schools and planting churches, they after all were just what was to be expected from a nation that had but recently awakened from centuries of sleep and was now in a hurry to catch up with the nations which had been wide awake during that interesting period when opportunity was knocking at every open door. The newly awakened nation had to test the material on which she essayed to build her new cilivization. Her great general Hideyoshi, as a boy had changed his occupation seven times before he found one suitable for the purpose he had formed. Like him the statesmen of the Meiji Era were looking

around in different directions for a foundation that would carry the great structure they had a mind to build.

Christianity was under observation and had of necessity to pass through a testing time. And though the religion of Jesus Christ might demonstrate its power to change the hearts and lives of men, it could no more undertake to raise Japan to the pinnacle of power than it could nineteen hundred years ago undertake to restore the Kingdom to Israel. Christ puts men to the test just as surely as they put his religion to the test. Life and salvation are for those who through Christ fall in line with the great purpose of God; but those who look to his religion as a way of achieving their own ends or the settled purpose of their nation will certainly meet with disappointment and may, like some of the early Japanese, be driven into active opposition to Christ's way of life.

Mr. Fisher was a man well fitted to be in charge of the work in Tokyo during such a time of opposition as the letters describe. He was a man of faith and not easily discouraged. He took a long view of what lay before the Mission and the churches in Japan and patiently went on with his work of preaching, and preparing Japanese young men to do the same. When there was opposition in one place, he turned to another, till outstations were opened in Tochigi and Ibaraki Prefectures. In the town of Tochigi a group of earnest Christians grew up, and Mr. Fisher also gained a foothold in the ultra-conservative town of Mito, by teaching English till the authorities could get a teacher from America.

Mr. and Mrs. Fisher did a great deal of work in their own home. There never was any difficulty in getting people to come there. They came to see how foreigners lived, to get a look at the children, or to ask questions about America. Some of the students came to practise the English they had been studying, and some came with a genuine desire to study the Bible. And the seed sown at these friendly gatherings and formal classes was not in vain. Sometimes there was a quick response and at other times the results came to light after many years.

One well known Tokyo journalist in an article which he wrote for the press not long ago paid a glowing tribute to Mrs. Fisher and the work in the home which she did during their early years in the city. He himself heard from her the words of life and

had been baptized by Mr. Fisher. Since that time he had wandered all over the world and had perhaps strayed into forbidden paths, but the influence of these early impressions and experiences in that missionary home had remained with him.

Solomon observed that when a man's ways please the Lord he maketh even his opponents to become friends. The Fishers had that experience. Through his long years of patient persevering work Mr. Fisher gained the confidence of the officials and was able because of this to make a valuable contribution to the solution of one of the problems which faced not only the Baptist Mission but all the missions. The problem was how to make satisfactory arrangements with the government whereby American and other missions might be able to hold property in Japan. The government stood ready to concede the privilege and the officials were working out plans. Different suggestions came to them from the interested missions, but no solution of the problem was reached till Mr. Fisher took the matter in hand. By day he besieged the officials in the Home Office, and at night went home to ponder over and dream about a property holding committee, and the result of his concentration and oft repeated consultation was the evolution of the *Shadan*. This child which he had brought into being he fostered by becoming the first chairman of the *Shadan* and looking after the property interests of the Mission till his death, in 1920.

Before leaving the Capital and following the Mission as it developed towards the north, it is necessary to place on record the work done by Miss Whitman, who came out in the same year as Mr. and Mrs. Fisher and was associated with Miss Kidder in the girls' school.

Miss Whitman was a womanly woman and was loved by all her fellow workers. She bore the impress of a Christian home, the culture of Vassar - her Alma Mater - and of deep communion with her Lord. Mrs. Fisher, with whom she lived for a time, wrote:

> "She has a rare combination of innate refinement, broad culture, excellent gifts, and a strong evangelistic enthusiasm which comes from constant study and practice of spiritual things."

Her influence on the girls' school was strong and lasting. The graduates were her friends. The patrons of the school and the parents of the girls forgot that this quiet teacher, who spoke the vernacular so fluently, was a foreigner. They took

her to their hearts and listened with attention to the message she brought, with the feeling that the message was not from America but from God.

The church which had been born under the shadow of the girls' school became in the end so intimately bound up with the school that both pastor and people came to the missionaries there for counsel and help in their work for the neighborhood.

Miss Whitman responded to the call. Chiefly through her help and the help of Miss M. M. Carpenter, who also had been appointed, in 1895, as a teacher in the school, a new site for the church was bought in a needy district. Later a church building was erected through the generosity of Miss Kidder, and vigorous efforts were made to evangelize the district. Miss Carpenter was specially interested in work for children so that buildings suitable for Sunday School and kindergarten work were provided and through a variety of ways the district was evangelized.

With her school work and the work that grew up around the church, Miss Whitman had more than enough to tax her strength, but not enough to satisfy her eager spirit.

Tokyo was growing rapidly; so were the suburbs which were soon to be incorporated as a part of Greater Tokyo. Beyond the suburbs were ancient towns of feudal days, and hoary temples which drew streams of pilgrims from farming villages, and rural hamlets. These made a strong appeal to Miss Whitman. In company with Miss M. A. Clagett, who had been appointed, in 1888, as an additional worker to the Tokyo Station, she found time to attend the great festivals of the Narita Temple. They took with them big supplies of gospels and tracts, and standing by the crowded thoroughfare gave them with a smile and a passing word to the pilgrims. Sometimes a student from the Seminary, or a pastor, or a member of the church who had caught their spirit, accompanied the women to the festival and selecting a suitable spot preached in the open air. These country visits bore fruit. Invitations came to open up rural Sunday Schools in different places. In Ibaraki Prefecture a number of farmers turned from idols to serve God, a rural church was formed, and one of the farmers became its first pastor, giving a part of his time to his farm and part to the work of preaching the gospel.

In the midst of her labors Miss Whitman, in the year 1917,

Taken About 1895

was called to cross over to the other shore. She seemed still to be young for somehow Time overlooked her when he was chiselling his marks on the other veterans of the Mission. She lived strenuously and passed on joyfully to the rest that remaineth, leaving for those who came after her an example of how to live and how to labor.

II. Later Work

(Characteristically, Mr. Wynd left off this account at this point, or about the period when he came on the Tokyo scene. He labored so faithfully and effectively that this additional story of the later years is virtually that of his service. Editors.)

Unlike Yokohama's old "Settlement" and "Bluff" which were almost completely wiped out by the terrific earthquake and fire of 1923 and still have many vacant lots often marked by ruins, Tokyo generally shows signs of the disaster only to the initiated. Many events, however, are naturally dated before or after that fateful September day. Four church buildings were destroyed.

Bearing their loss bravely and carrying on courageously through the hard years in temporary quarters, these churches were all able by 1924 to erect permanent buildings with the aid of American Baptists.

During the last few years Tokyo has grown like a teen-age boy or girl. Taking in one suburban town after another she is now an immense city - one of the largest in the world. No ordinary citizen can begin to know all parts of this metropolis as it stretches out from the Palace and the magnificent Diet Building in the center. For the Christians to keep pace adequately with this rapid growth would have been ideal; but, as we shall see, the churches are far from covering this vast territory as it should be covered, though they have grown, like strawberry plants, as fast as their strength allowed.

Together with the steady work of the pastors, evangelistic meetings of the Rev. Seimatsu Kimura and of Japan's outstanding Christian leader, Toyohiko Kagawa, have helped greatly to develop our churches as well as those of other denominations. Writing in 1930 Mr. Wynd reported:

> "Among the crowds who flocked to the Harajuku, Yotsuya, and Shiba churches, students were conspicuous. They seemed to feel that Kagawa San understands them and their problems and that the Christ whom he preached could help them to find a solution for their problems. Students in Japan, like those in America, generally grow restive when sermons are long drawn out: Kagawa San always preached for about two hours, yet every eye was fixed on him from start to finish. His methods are unique. During the first hour and a half he talked about history, philosophy, and science; about present day social problems throughout the world; Japan's economic problems and their relation to everyday life; about books and those who got their ideas from them and also about factories and those who work in them. If one had left the meetings at the end of an hour and a half he would have been justified in saying that the preacher kept as far from Jesus Christ as the priest and the Levite kept from the wounded man in the story of the Good Samaritan; but in the last half hour there was always a change in emphasis--a marvelous change. In the first part this experienced fisher-of-men was baiting his lines, and when the different groups had become interested and were following the bait he drew them all towards Jesus Christ, - the Center of history, the Door that leads into a new life for men in this world, making the future full of darkness or radiant with light according to a man's attitude towards the Light of the world."

Coming to this day of reaction, though there are bright rays

of hope too, we find the Tokyo churches striving valiantly to continue their witness for the Master in strategic locations. There are said to be over 200 churches of all sorts now in the Capital. In 1941 ours number just ten in all Tokyo. As we visit among them we can see with the mind's eye the benevolent presence of Mr. Wynd, for he has been their guardian angel in these modern days. As was said when he and Mrs. Wynd left for Edinburgh to retire in 1931, "Unprofessional, unostentatious spirituality, self-effacing devotion to the Master and His Cause; a humble quiet, true rendition of Christian living, a home-life which has impressed numberless people with its atmosphere of wholesomeness and high-mindedness -- these are the impressions which we who have been privileged to know the Wynds and to be counted among their friends and co-workers will always carry with us as a cherished and fragrant memory of Japan days together."

At the Central Church, which shares the Misaki Tabernacle building on one of the busiest thoroughfares, the pastor is Mr. Takahiko Yamakita, a graduate of Keio University and of our own seminary. He taught in Mabie School for some years. The other downtown church is Shiba, between the Palace and the famous Shiba Park, where the Rev. Kozue Tomoi is pastor teaching also in the Theological Seminary.

Yotsuya Church, located in a quieter district near the Keio Hospital, is led by the Rev. Shigeru Aoyagi. Besides a vigorous kindergarten, they have for some twenty years conducted a semi-weekly English Night School which has from the beginning attracted an unusually high type of young manhood. In the vicinity of the majestic Meiji Shrine, where silent multitudes file in and out daily, and also near the bustling Shibuya-Aoyama district, stands the Harajuku Church, formerly (before the earthquake) in Kyobashi. Pastor Teruaki Takahashi is a man of varied experience including some years in America. He emphasizes home visitation and young people's work. When one of the Harajuku families moved to the suburbs, it became the nucleus of a new branch, the Hatagaya Chapel. So the leaven is at work here.

In Fukagawa, where thousands of the under-privileged live under pitiable conditions, a chapel is part of the contribution made by the Fukagawa branch of the Misaki Tabernacle. Another chapel has sprung up at Suginami, where it is housed through the gifts of former missionaries. The latest organization is the

Meguro Chapel in a new, southern district on an interurban line. At the Waseda Hoshien there is also an active church composed largely of students and alumni of Waseda University.

One of the most dynamic personalities ever seen in the history of Baptists in Japan was Dr. J. Spencer Kennard, who completed two terms of service in Tokyo and Mito, 1920-1934. He was a pioneer spirit, always alert to see new ways of sowing and nurturing the seed. He left an indelible impression on the minds and hearts of thousands through the "Kingdom of God Weekly", which he founded, and the "Christian Graphic" - a monthly which he also founded and which he edited for most of its career. Its story is a thrilling chapter in literary evangelism. Dr. Kennard insisted that the eye gate was much wider than the ear gate. With all sorts of discouragements and often with only his inner light as assurance that this work must go on, he inspired the staff of the magazine and kept it in existence by sheer determination. It presented a vivid picture of many movements and personalities in so novel a form as to gain attention where other means failed. As an English teacher he contributed greatly by producing widely utilized materials. Phonograph records of sacred music were also fruits of this devoted missionary's efforts. His helpmate, May Fleming Kennard, whom he married in Tokyo in 1923, was a gifted teacher who likewise gave her all to the women in the churches of Tokyo and the Mito district and by teaching in the Woman's Christian College and in Tsuda College.

Space is lacking to tell of the contributions to the churches made by others who have lived in Tokyo, many of them only during their period of study in the language school. Miss Elma R. Tharp, at first Assistant in the secretary's office and then Mission Secretary, has been outstanding in this respect. Mr. Gressitt has been connected with several of the churches while acting as Treasurer and teaching in Mabie College in Yokohama.

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CHAPTER III

A Call to Macedonia - The Tohoku

The call came in 1879 from the Tohoku, the Northeast District, some 250 miles north of Tokyo. This district has been called the Scotland of Japan. In history it stands out as one of the strong sections of the Empire. Its rigorous climate debars it from entering into competition with the south in the production of crops; it specializes in men. They are hardy, self-reliant, and noted for their courage and enterprise. In every crisis they are the first to be called out for service when they respond with alacrity.

They make good pioneers. The great island of Hokkaido is largely populated by the overflow from the Tohoku, and the big cities of the south are continually opening their doors to the sharp, brisk knock of the Tohoku boys and girls. In the things of the spirit also they are pioneers. As far back as the year 1615, the most powerful chieftain of that northern district, in his search for light, sent one of his retainers on an embassy to the Pope. The same spirit of eagerness was shown when the early Protestant missionaries arrived with their message and their translation of the Bible.

In the Baptist Church men of the Tohoku have occupied a prominent place, and no one who recalls what they have done and are still doing can doubt that the call which came from the north in 1879 was a call from Him who opens doors of opportunity and leads his people into them. Yet the call came in a curious, roundabout manner through the work of a Russian bishop who, if he had been in his own land, would probably have been like other priests of the Greek church a persecutor of Baptists.

However in Japan Bishop Nicolai was no persecutor. He was one of the most remarkable of the noted band of missionaries who led the different missions during the first three decades after the country was opened up. He reveled in work. Making Tokyo his headquarters he built there a cathedral so outstanding on its high ground that the Japanese complained that the gorgeous Christian church dominated the Capital and even overlooked the

Imperial Palace. Within the cathedral compound there was a training school for young men and a choir which became one of the attractions of the city. On special occasions, when a Russian man-of-war entered the port and the choir was augmented by the sailors or officers, even the great cathedral was all too small to hold the Japanese crowds who came and listened with bated breath to the music, which they could not yet understand but which struck a chord somewhere in their hearts and set some of them adreaming. But the cathedral and the choir and the school of the prophets were only as the shadows of the bishop's work. For the substance he traveled far and near. Speaking Japanese like one born in the land, he went through the northern region, sometimes by himself and sometimes accompanied by one or two of the young men from the cathedral. He even penetrated to the far north among the snows of Hokkaido where the hairy Ainu aborigines hunted the wild bear, and his Christian message seems to have been the first which the people heard.

Some of the Tohoku people wished to hear more about Jesus Christ than they could gather from the passing visits of the hardworking bishop. In some way these procured the New Testament or other books published by Dr. Brown in Yokohama. As far as we know the Russian bishop and the Baptist scholar never met, but God was watching both, and through the leading of His spirit, all unknown to themselves, they were working into each other's hands -- one arousing deep interest by his extensive preaching, the other by intensive study and great labor issuing the Book which illuminates the soul.

But the Book was not enough for these men in the Tohoku. They were like the eunuch of Ethopia on his way home from Jerusalem with the Scriptures in his hand but terribly in need of someone to tell him what it all meant. Doubtless the books issued by Dr. Brown bore the stamp of the Baptist Mission and on reading that the Tohoku men put in a petition for the Mission to send a missionary north to their district.

Requests often come to missionaries which for lack of men and money have to be left unanswered. Fortunately, this was a time when the Baptist Mission was ready to act. They had a man of the same stamp as Bishop Nicolai. His name was T. P. Poate. Dr. C. B. Tenny in his interesting notes regarding Baptist beginnings in the Tohoku writes,

"In 1879 Mr. Poate was a professor of English in Tokyo and like others of our able men was a British subject. He was a man of large ability, a splendid Japanese scholar, said to have been quite as much at home with Japanese books as with English. He was a strong addition to our little force."

From Mrs. C. H. D. Fisher we get other interesting items concerning him. She writes,

"In 1867 he came from London to Hongkong by a sailing ship which took 120 days for the voyage. Two years later he came to Japan and joined our Mission in 1879, the year that Dr. Bennett arrived. In 1892 he went home on furlough and because of an accident to one of his eyes could not return to Japan. He became pastor of the Baptist Church in Sherman, New York, and stayed there till 1899 when he changed to the church at Rushford, New York, continuing there till his retirement in 1914. He died in 1924 when he was almost seventy-six years of age."

We quote again from Dr. Tenny, who writes,

"Immediately after his ordination on December 30, 1879, Mr. Poate set out for the Tohoku and within a year made three trips and organized three churches--Morioka in January, 1880, Sendai in October and Hanamaki in November."..."Within the next two years he had formed churches also at Yamaizu in April, 1882; Sakata (in Akita Prefecture) in May, 1882; and in Hachinohe in December, 1882. In one year he traveled 1800 miles, about half the distance on foot, seeking in every way to cut down expenses and foster the spirit of self-help."

This man who in one year traveled 900 miles on foot through the Tohoku and another 900 by *jinrikisha* and by the little coasting boats of that period, preaching and organizing churches as he went, had an interesting story to tell about the rural work undertaken by the Mission while it was yet in its infancy. When he quietly related his experiences to the second Baptist Conference, gathered in Yokohama in 1891, one naturally thought of Paul back at Jerusalem, rehearsing one by one the things that God had accomplished through his ministry. A great and effectual door had been opened to him in the Tohoku, but there also there were many adversaries.

The very success of his endeavors brought the opposition to a head, for in that period any movement toward the religion of Christ could not escape notice in the country towns. The temples were watchful, and the priests had still the power to make their opposition effective. It was later on, after Mr. and Mrs. Poate

had left Yokohama and taken up their residence in Morioka, - one of the chief towns in the northern part of the Tohoku,-that they found out the strength of this opposition. At first they received a welcome from the people, and the authorities readily granted them passports to live in the town, with the understanding that Mr. Poate would teach one hour a day in the boys' Government school. For this service he received a salary which was used to purchase a large house and grounds, which became the headquarters of the Mission and the church in the district. The prospects seemed bright, and the missionaries were happy in their work in the new field.

> "The school has about 300 scholars, the brightest young fellows in the province. Several of them have found the Lord and amidst much persecution are showing forth by their changed lives the reality of their faith. My wife also has a number of students of whom we entertain great hopes. One young man has come forward as a candidate for the ministry and I have promised to send him to the Theological Seminary when it opens next month. This man is from Hachinohe. Sendai also gives one excellent man for the Seminary, and there will also be one from Hanamaki."

Having such opportunities of sowing the seed among the most promising young men of the province, and having seen several turn to the Lord and three volunteer for the ministry, our pioneer missionaries had cause for rejoicing. But in the clear blue sky clouds were gathering, and soon the storm burst. The attitude of the people changed, and the students of the Normal School were forbidden to listen -- even to listen to the Christian teaching. All that the Poates could do was to hold on and pray that after the storm would come that calm which would enable them to make further advance. It was long in coming.

In 1889, Mr. Poate writes,

> "The boycott still holds, and the students of the great schools still hold aloof."..."The anti-christian party in the Provincial Assembly has made one more effort to oust me from the school, but they have failed and I have been asked to make another contract."

He was naturally anxious to renew his contract with the school; otherwise he could neither travel in the district nor even continue to live in Morioka. In the end what he feared actually happened: the anti-foreign and anti-christian feeling became so strong that though the Governor and the officials wished to retain his services they were compelled to yield to the oppo-

sition and let him go. That happened in 1890. Two years before that Mr. and Mrs. R. L. Halsey had arrived in Japan and had been stationed in Sendai, the principal town of the Tohoku. They too felt the force of the opposition and had their plans upset by it. At the request of the authorities of Hachinohe, they had planned to leave Sendai and live in the former town, teaching in the school there as Mr. Poate was doing in Morioka, to get a passport.

Writing of his experiences in 1889 Mr. Halsey says,

> "Shut out! After my goods were all packed and we were ready to go to Hachinohe, the principal of the school in which I was to teach informed me that he had changed his plans and could not carry out the arrangements made between us."

Even as late as the year 1905, when the Axlings were in the Tohoku, the district was far from reconciled to seeing Christianity gaining ground. Mr. Axling writes,

> "Not all of Japan's heroes were at Port Arthur. At Hanamaki, the storm center on this field, four bright young women were baptized. They knew it meant suffering and persecution more bitter even than they had been receiving, but they faltered not. When they returned from the baptismal service, one was discharged by her employer; two were locked out of their homes by their parents, and the fourth was beaten by her father. Their Bibles were burned and their hymn books torn to shreds, but they are unmoved and steadfast. In fact these things seem simply to strengthen their faith and loyalty to their newly found Lord."

It was this loyalty and steadfastness of the little groups of Christians scattered throughout the district, their new-found joy and power, and their inward peace undisturbed by persecution, which in the end dispelled the misconceptions of the country folk and secured, first, toleration and then respect for those among them who forsook the old faiths and put on Christ in baptism.

Sometime before Mr. and Mrs. Poate left Japan they had associated with them in the Northern district Rev. and Mrs. E. H. Jones, who came out to reinforce the Mission in the year 1884, soon after their arrival taking up their residence in Sendai. Mr. Jones hailed from Canada, and he and Mrs. Jones, who was from the United States, became the successors of the Poates, the heirs of their problems with the officials and of their responsibilities for building up the infant churches that had been founded, and for evangelizing a wide part of the Tohoku. The

work required grit as well as grace, and the new couple had both in a marked degree.

Mr. Jones was an evangelist of the kind depicted by John Bunyan in "The Pilgrim's Progress" and not unlike the great allegorical writer himself in his deep experience of God's grace and in his zeal in the service of the Lord, his Redeemer. One of his associates said of him, "Mr. Jones hangs on to a man or a cause or an idea as a puppy dog hangs on to a tree root when the root interrupts his digging." It was true. Hanging on when the opposition was at its height, he overcame it. He disliked roundabout ways of doing missionary work and had a special aversion to the teaching of English, but yet in order to get a traveling passport he did a little teaching, just as Mr. Poate had done, till the glad day came - by a change in Government regulations - when he was free to go into every town and village of the north.

He was preeminently a seed sower. With his handbag filled with gospels to be sold and his pockets bulging with tracts to be given away, he traveled over his wide field preaching, sometimes by the wayside, sometimes in a tent, often in country inns, and occasionally in homes that were opened to this stranger with love in his heart and earnest words on his lips. Writing for "Gleanings", the Mission paper, he says,

> "Near the railway station there is a popular fair. Shows of all kinds flourish, the booths are brilliantly lighted, and the whole district is gorgeous in color and light, and crowded with people. Here we have erected a large booth capable of holding 300 or 400 people. Crowds are in attendance, Scriptures are sold, tracts distributed, Christians are stirred up and God's work forwarded."

Again on another occasion he writes,

> "Standing on our *jinrikisha* with our backs to the triumphal arch erected to welcome soldiers returning from the Russian War, we preached for three days to all that could come near enough to hear. All were quiet and attentive and such a rush was made for our tracts! Thank God for the opportunity of sowing the seed."

Mr. Jones had a good working knowledge of colloquial Japanese and loved to preach in the vernacular. He could preach with power, and got a good hearing; but it was in dealing with individuals after the manner of the Master at the Well of Samaria that he excelled. And his opportunities for this Sychar ministry

were many. Walking from village to village, he seldom failed to get in touch with a Japanese pedestrian, and the two, after the first formal salutations, walked along like friends talking about the deep things of life.

In the bone-shaking vehicles that tortured sensitive passengers as they lumbered over the rough country roads, our Tohoku missionary seemed at ease and always had tracts for each passenger with a special word in season to the one who sat beside him. In the country inns when the preaching service was over, he talked around the charcoal brazier long into the hours of the night to men like Nicodemus who came to have a word in private. And all his talks with the people were carried on as naturally and spontaneously as the Japanese bush warbler sings from the thicket, because out of the abundance of what was in his heart he spake of Him whom having not seen he loved.

The people in course of time came to know that they had among them a preacher whose words were reinforced by deeds. Such men the Tohoku needed far more than other regions, for it has always suffered from storms, floods, tidal waves, and other disasters which leave in their wake famine, suffering, and death. Writing from this district in 1896, Mr. S. W. Hamblem, who with Mrs. Hamblen came to Japan in 1889 and for a number of years was associated with Mr. Jones in the Tohoku, mentions the devastations he witnessed. He writes,

> "The evening of the 15th of June will long be remembered in northeastern Japan as the time of the seismic wave. Little did we in Sendai think, as we felt the tremor of the earth, that along the coast line, beginning but sixty miles from us and extending northward some 200 miles, such disaster was rolling upon land and people, a disaster that sent into eternity 27,000 people, wounded thousands of others, and wholly or partially destroyed unnumbered houses, boats, nets, and other property."

Later Dr. Axling in writing says,

> "I hope I shall never again be compelled to witness such sights as I have seen on my round this winter. Again and again I have returned to my home heart-sick and bewildered. I have actually felt wicked when I have sat down to our own nourishing, appetizing meals, for the pictures of distress which I have had to witness kept passing through my mind."

Mr. Jones could endure suffering himself like a stoic, but like Mr. Axling he could not see unmoved the suffering of others,

especially of children. After one of the northern catastrophes the missionaries of Sendai established a home for destitute children, which grew till it taxed the resources of the founders to feed their orphans. Mr. and Mrs. Jones gave from their small means to the full extent of their power, and often their own household was pinched that the larger household might have each day at least two meals of rice. Mrs. Jones was a manager: her husband was sometimes a dreamer. One day, near the end of the month when bills had to be paid, and cash was scarce, the manager gave the dreamer her last *Yen* to go out and buy some wool needed to darn his socks. Out in the streets, the missionary in his usual manner got into touch with a man who had leisure. That man will probably never forget what was said to him, but as for Mr. Jones, after he had finished talking, he had forgotten what he was sent out to do. Even when he put his hand into his pocket, and was startled to find there two silver coins, these did not remind him of his commission. They only gave him a bright idea. Carrying out his idea he entered a bird shop, bought a canary, and carried it home in triumph for his little girl, who was about to have a birthday. Only when Mrs. Jones asked anxiously about the wool did he remember his commission and his sin of omission with a regret that was modified by Mabel's joy over her canary and his own joy over the opportunity he had utilized in the service of his Master.

Mr. Jones, Tireless Itinerant Evangelist

In one of his letters Mr. Jones gives a glimpse of the Sendai missionaries and their work for children. He writes,

> "Our Sendai missionaries gathered some two hundred and fifty of the poor children together at Christmas time, fed them, and then gave them a lantern talk on the Life of Christ. The majority of these little ones had not had a good meal for many days. Most of them live on

the refuse from the tables of the soldiers in the barracks. We hope that this happy time they had may impress on their minds the happy event of the Saviour's birth of which they were told in the evening. The meeting was held in our Girls' School. Miss Mead, Miss Buzzell, and their school girls rendered such valuable service in the preparation of the food and in the serving of it that it was possible to have the large number all fed at one time.

"During the week we have had tent meetings at Shiogama, with afternoon audiences of 150, and in the evening about 300 to 350. The people in the town are all talking of Christianity."

The last sentence in the above letter may be taken as a summary of what Mr. and Mrs. Jones accomplished in the Tohoku. When they returned to the homeland in 1920, they still left many things to be done in the region where they had labored for the greater part of the thirty-six years they had been in Japan. But one thing they had done. Through their unselfish life and labor in Sendai, and by the frequent preaching tours of Mr. Jones who seemed to live on the road; by his seed sowing in the highways and in the byways as well as in the towns and villages; and by the churches he had founded in out-of-the-way-places both in the Tohoku and in Ibaraki Prefecture, Mr. Jones and his beloved wife succeeded in causing the country folk of his district to think of Christianity and to talk of Christianity.

Mr. Jones died in California in 1933 full of years, and confidence in the Lord his Savior, while Mrs. Jones died in 1935.

Mr. and Mrs. Hamblen lived in Sendai, and had charge of the whole of our work there while their colleagues, Mr. and Mrs. Jones, were on furlough. Afterwards they took charge of the work in the northern part of the district till the time of their furlough. When they returned to Japan, they were transferred to Tokyo where Mrs. Hamblen had charge temporarily of the Tsukiji Kindergarten, and Mr. Hamblen worked with the Tokyo churches. He had also for a time the responsibility for the treasury work. In 1909 they returned to America for extended furlough on account of Mr. Hamblen's health and problems connected with the education of their children. The settlement at home proved to be permanent, and the Mission lost their services.

From the letters written by Mr. Hamblen while they were in the Tohoku we get interesting glimpses of the workers as they trudged on foot over the province, and also the missionary's

plans for the churches.

Describing a tour through his field, Mr. Hamblen writes,

> "The road to Taneichi is 17 miles long. It is marked in places by posts surmounted with the figure of foxes to point out the way, for it is the road to the famous Shrine of Inari, the god of rice who employs the fox as his servant. On the evening of our arrival we gather the people together and have a good meeting, followed by personal talks till late in the night. Next morning a quiet place among the rocks (by the sea) is found and Namioka, the head man of the village, is baptized. The afternoon finds us on our way to the next village with Mr. Namioka accompanying us. Our stopping place is the home of a farmer - the same house which the representative of the Emperor made his stopping place when he came north to investigate the devastation caused by a tidal wave. In the evening a meeting is held, and again the story of the cross is told. The next morning we send on our baggage across country to the village of Ono while we ourselves make a detour to take in another place called Samuraihama, there to carry a word of cheer to the village schoolmaster and his wife who are the only Christians in the midst of a strong Shinto community. Already we have walked eight miles and have still ten miles to go while the rain is falling in torrents, but in spite of the downpour, the schoolmaster, much encouraged by our unexpected visit insists on accompanying us to Ono."

These tours of Mr. Hamblen at this period, had a stimulating effect on the Christians, and also on the missionary himself. He thought a great deal as he tramped along between the rice fields.

Mr. Hamblen came to the conclusion that before Christianity could gain a permanent footing in the country districts, the churches that had been planted there would have to cooperate in the work to a greater extent than they had hitherto done. The members were faithful, ready to endure persecution and to let their light shine before their fellows, but they had not to any great extent learned to organize for service and to carry forward the banner of salvation.

Changing his method, Mr. Hamblen gave more attention to the churches, sending on to each of them a monthly letter describing what was done over the whole field, and giving suggestions about what each might do in its own particular field. At the same time, by his letters and his talks to missionary gatherings he endeavored to show the prominent part which the churches must take in the work of the future - the part some of them were already beginning to take on his field.

Here is a letter he received from one Japanese, who had caught the spirit of the early Christians.

> "I observed the first Sunday in February as a day of prayer to the Lord for the churches and schools of Japan. By His grace I also worked among my neighbors during the day, and in the evening held a Bible class for them. There are now seven who are listening to the Gospel and by the Fall I hope that there will be ten far enough advanced to receive baptism. Please pray for Kiushi, my village, and that the power of God may rest on me. I have decided to work at my own expense not only among the people of my own village, but also among those of other villages."

Commenting on this letter Mr. Hamblem says,

> "I received this letter with all the more gladness because it is indicative not of a spasmodic effort, but of a settled habit and purpose. This man's work has made his village one of the oases of our northern field and now his influence bids fair to extend beyond the narrow sphere where it began. The work in Kiushi we believe to be exemplifying the self-propagating nature of Christianity."

Working thereafter as Mr. Hamblen did with the goal of self-support always before him he did something to lift the churches out of the ruts that hindered their progress. It was while he was on the field that the Sendai church in 1894 set out on its career of independence, although in order to make that decisive start the church had to dispense with its pastor and depend on its members to carry on its work with what help the missionary might be able to give. Three years later, in 1897, when experience had taught it that a pastorless church loses in power what it gains in pocket, the missionary was able to report with great joy that the church in Sendai had called Nakajima San, and had now the prospect of becoming a great power in the north and an example to all the other churches. Just as the energy and incessant labor of Mr. Jones, as he toured the field with his bag and his books, had started many of the people to talk of Christianity, so the well directed efforts of Mr. Hamblen had turned the attention of the Tohoku churches to the important subjects of self-support and self-propagation.

The structure which the Mission had set itself to erect in the Tohoku could not be built in a day. The foundations were secure, but there were times when that which was being built thereon was loosened by upheavals or shaken by storms. Many and various were the workers required to gather the material, put it

into shape, set it in the right place, weld it together, see to it that one part fitted another, and that the whole should bear witness to the power and purpose of the great Master Builder.

Most of the workers were Japanese, and the story of their work is far more interesting and important than that of the Westerners, though in the meantime prominence is given to what was done by the missionaries. Of these Dr. and Mrs. William Axling should not be omitted.

The Axlings came out to Japan in 1901, and after 40 years of strenuous work are still serving on the field with the fire within them still glowing and no abatement of their vigor. It would be difficult to name a place in Baptist territory where their influence has not penetrated and which Dr. Axling has not visited; but as their first period of service was in the Tohoku, thither the chronicler follows them.

Their first home was in Sendai, but that was during the language study stage, and it was only in 1904 that they felt their career as missionaries had really begun. There Opportunity seemed to be on the outlook for them, to knock very early at their door, and to get such a warm welcome that he has stuck close to them ever since.

Of these early days Dr. Axling writes,

> "The three months that have rushed by since our arrival have been by far the happiest months of our lives. The opportunities for work have been simply overwhelming, and one of the most difficult problems is to know what to do first. Everywhere we go, we find many who are eager to study the Bible and find out for themselves what Christianity really is. For these I have opened as many Bible classes as I have time for."

Even the police were pressing after them, touched by the words of Him who spake as never man spake, for he continues:

> "I have just had a request from the head of the Morioka Police to teach the Japanese Bible to the policemen. This is an indication of the spirit that prevails. During three months God has given to us eight people, two of them being policemen, the others students, and all have received baptism. May God enable us to come up to our possibilities."

Mrs. Axling also writes,

> "I have wondered at the growth of my class for women which I undertook with great hesitation, fearing that they would not understand. It began with five, and now

> it numbers 24. Four young women have decided to become Christians, and are coming for special instruction on Sunday afternoons. Three others testified that they believed, but two of them had to move away from the place, and the other has parents who are opposed to Christianity, and she is now prevented from coming. The class and its growth are the work of God's spirit. He is able to do exceeding abundantly above all we ask or think."

Being himself a student Dr. Axling made a strong appeal to students, to whom he quickly acquired the ability to talk in their own style, and in a way that won their respect and confidence. The Mission grew so accustomed to hear him, without apparent effort, talking in Japanese at conferences, in churches, and association meetings, and acting as interpreter to visitors who came with a message to the people, that they put it down to a natural gift, and often overlooked the labor involved in getting from the Valley of Humiliation to the top of the Hill of Difficulty. Of the Valley he writes,

> "Here at Tono I have made what may be called my first attempt at public speaking in the Japanese language. I had before made short talks to little groups of Christians at Morioka but had never dared to speak at length to a street audience until this week, when I ventured to do it two evenings in succession. I will leave the auditors to tell the results, but after going out and in before Japanese audiences for months and months with a tied tongue, it is a joy to find that though the chains are still on, I have been able to work them loose to some extent."

During the months that his tongue had been tied his mind had been active. The results of its activity were seen later. Like Mr. Hamblen he had been impressed by the latent power in the Christian groups and in the churches he had visited. To utilize this power he sought to do away with the distinction between missionary, evangelist, and the rank and file of the Christian groups, and to weld them all into a united band of the Lord's servants, each feeling his responsibility and doing all in his power to spread abroad the good news of salvation. At the northern yearly meeting a Consulting Committee was formed. Dr. Axling writes concerning this new Committee:

> "It is my purpose to discuss with them the questions of the calling of evangelists, their location, the opening of preaching places, the extension of the work, and in fact every question of any importance that arises. In doing this I have three things in mind. First, I wish to avoid the prevalent feeling and criticism that the Japanese are kept on the outside; second,

to avail myself of the consecrated wisdom, the first-hand knowledge, and good judgment of my Japanese brethren for the work here in the north; third, to give the leaders of the coming church in Japan a training in the handling of, and making decisions on, the great questions that come up in the work of building up the kingdom of Jesus Christ in the world. The Japanese both workers and laymen have manifested a great deal of enthusiasm over the matter, and all felt it to be a real step in advance."

In 1905 it was a great step in advance, one of the steps necessary to prepare the way for the increase of the Japanese and the decrease of the missionaries, their forerunners. But before the Tohoku missionaries could go far along the road they had mapped out, they were obliged on account of Dr. Axling's health to return for a season to America.

Fortunately the field at this time was not left without a missionary, for Mr. and Mrs. W. B. Bullen who came out in 1905 had already taken up their residence in Sendai. They had made rapid progress with their language study and were ready to begin their rural work.

Mr. Bullen was a young athlete, and like Mr. Jones loved to be on the road, meeting folk, and penetrating as far as he could into village life. Pausing during the heat of a summer day on

Secretary Decker Visits Miss Allen's and Dr. Axling's Colleagues

one of his tours he writes,

> "A two weeks' tour is taking me through the Sendai field. Walking sometimes twelve miles a day I have seen beautiful scenery to which river and ocean and mountain ranges made contribution. Better still has been the evangelistic work. Thus far we have had seven meetings in which nearly seven hundred persons old and young have listened to at least one Gospel message. This country work appeals mightily to me. Captain Bickel's conviction that the people of this land will not be reached if we stay in the cities has become my conviction."

Again he writes,

> "It is good to be with the Japanese evangelists. I am tramping like them with a pack on my back and straw sandals on my feet. We get together, and this getting together means much to them and to me and to the work to which we are called."

The harder the field was, and the more the difficulties, the stronger was the appeal that it made to Mrs. Bullen as well as her husband. She was made in the mold where heroines take on their shape and character. Writing from Hokkaido where they had gone to fill up another gap, Mrs. Bullen says,

> "It was our Father's good pleasure that we should, in spite of our forebodings, reach this place. Our first work on the island began the day we set foot on its soil. The meetings are small, but a good foundation has been laid. With our Father's blessing we hope to help our Japanese brothers and sisters to carry the work forward."

Some of their hopes were realized, but not all of them, for soon after this letter was written they had to return to America on account of Mr. Bullen's health, and though later they returned to the field, it proved to be for only a short period after which they went back to their own land, where Mrs. Bullen died (1929) as she had lived in full confidence in the Lord her Savior.

This outline of the work in the Tohoku has taken us from its early beginnings down to the period which may be called modern. It has not dealt at all with the women's work which was like a tree with strong roots in the Shokei (Ella O. Patrick) Girls' School, branches in the city Sunday schools, and off-shoots all through the province and beyond it. That phase of the work remains to be told later.

Continuing in the meantime with the general work after Mr.

and Mrs. Bullen had gone to the Hokkaido we come to the period when the work in the northern part of the Tohoku was under the supervision of Mr. and Mrs. Henry Topping who came to Japan in 1895 and worked in Tokyo till their first furlough, mostly in the Duncan Academy, though Mrs. Topping found time to start a kindergarten and to do a great deal of work for women.

Mr. Topping was greatly impressed by the opportunities for student work on his new field, as indeed were the educational authorities in Tokyo. Concerning these students he writes,

> "Morioka and Sapporo are the only northern cities having schools of college grade, so noted lecturers who are here from foreign lands are to be sent to these two cities only. Morioka students will thus have an opportunity of hearing President Cuthbert Hall of New York, Dean Bosworth of Oberlin, and Sir Alexander Simpson, Dean of Edinburgh University, and several other noted Christian men. The Christians here are working and praying together, expecting great spiritual impetus from the visits of these honored servants of God. While Morioka is the capital of a prefecture about 100 miles square, its schools are what render it a more strategic point for mission work than some other cities with a greater population. There are students here from all parts of Japan and even from China. The hearts of these students are open to the Gospel. Hundreds have found their way to our house, and we are having the joy of leading some of them to Christ.
>
> "Among recent baptisms in the city are representatives of nearly all of the schools, two being teachers who are already rendering efficient help. The wide reach of our work is further seen in the fact that many of our student members scatter for vacation to their homes in all parts of the wide field where they will teach their newly found faith."

One of these Christian students - Mr. Saburo Yasumura - with the latent gift of song which Mrs. Topping helped to develop, and that power of speech which so many Japanese possess, went over to America and after a period of study there returned to Japan to take a leading place first as pastor of an influential church, then as a specialist in Sunday school work, and again as the efficient Japanese head of our Bible Training School for women in Osaka. The Toppings did not know the future that was before some of their students; they only knew that God had given them hearts to love the boys, so they gave free play to their hearts, and kept their home always open. God did the rest, and the boys are now doing more for the Christ whom they first saw through their missionary than any missionary could do.

But if any one today were to ask the Morioka townsfolk what they considered to be the most enduring work done by the Toppings during their stay in the north they would doubtless point to their kindergarten and say "There it is; that is Mrs. Topping's great contribution to this town."

In 1933 the Morioka Kindergarten celebrated its 25th anniversary. The account of that celebration given by Miss Thomasine Allen tells the story of what it has done and expresses the feelings of the people with regard to it. To quote from her:

> "One of Mrs. Topping's biggest pieces of work in connection with the kindergarten was the training of Japanese teachers. One of these, Miss Toku Sato, was trained for ten years not only in kindergarten methods, but in the deep things of the Kingdom, the Kingdom of peace and love. Foreign principals have come and gone each making her contribution. Japanese teachers have come and gone, leaving their imprint upon the lives of the children, but Miss Sato has stayed from the beginning, and along with the anniversary of the kindergarten, her anniversary was also celebrated.
>
> "The day was clear and bright, a perfect autumn setting for the occasion. Mrs. Nagaoka and Mrs. Topping came the twelve hours' train journey from Tokyo. Graduates, mothers, fathers, and officials came to do them honor. As the procession marched into the building, Mrs.

Morioka Kindergarten Celebrates Thanksgiving with Mrs. Topping

Topping was suddenly transported to the long ago for the third little boy in the line was the exact image of his father who some twenty odd years before had been in her first graduating class. The same father, later on in the program brought the greetings of the 900 graduates. Greetings also came from the primary schools, from the Mission, from the Mayor and from many others. In Morioka, there are many graduates who have now families of their own. The room was filled with 250 of the graduates, and these in turn arose by classes and read the Bible verse which had been their class motto. In the evening the older graduates gave a dinner for the two founders of their "Alma Mater" at which old kindergarten songs were sung and memories of childhood recalled, Mrs. Topping bringing it all to a climax in an intimate after-dinner talk on "Jesus' love as the cure for the world's ills."

This letter gives a glimpse of the Tohoku work from the Japanese viewpoint. It also serves as an illustration of how the missionaries get into the hearts and lives of the people.

Mr. and Mrs. Topping reached the retiring age several years ago, but after a short time in America, because they felt that there was still something for them to do in Japan they came back and threw themselves with vigor into the work which centers around Dr. Toyohiko Kagawa. For years their daughter Helen has been associated with Dr. Kagawa in his work, seeking by her pen and by her voice to support him in the great task to which he has been called by God.

While the Toppings in Morioka were buttressing the foundations of the Tohoku Baptist churches by getting hold of the children, Mr. and Mrs. C. Howard Ross in Sendai were making preparations for the roof-raising ceremony.

In Japan the roof of a Japanese house is the first part to be constructed. With axes, saws and chisels the carpenters carefully put the roof together on the ground beside them, ready in due time to be hoisted aloft with many a heave and shout, mixed with joyous anticipation, for after the roof raising ceremony, there is a time of feasting for the workmen.

Shortly after he had graduated from college Mr. Ross came out to Japan and became a teacher in one of the Government schools. In his leisure hours he associated with the students, taught the Bible to groups of them and seeing large opportunities for Christian service in Japan, went home and took his seminary course at Rochester. After his marriage, he and Mrs. Ross came out to the field in 1910, and were stationed in the Tohoku. Their home

was in Sendai of which Mrs. Ross soon after her arrival wrote,

> "In the Fall when we arrived I thought I had never seen anything so beautiful as the autumn leaves. I never saw them before, nor had I even seen a snow storm. We have such a fine big garden with beautiful trees and shrubbery. At first they were all covered with golden brown leaves, and when winter came they were white with snow. Later on I suppose from what the third reader says they will be covered with cherry blossoms. But down in the thickly settled city when we took our first *jinrikisha* ride I noticed that there is no room for beautiful trees. The little houses are packed in closely side by side. The streets are so full of children running about that you wonder where they all go when night comes, or when it rains or snows. But yet in all of these close quarters, everything seems to be clean and neat, and therefore attractive, and the children seem happy and contented. I love the few girls that I have already come to know, and we are glad that we have been led to Japan."

With the crowded streets of Sendai, its regiments of soldiers, its students from all parts of the north country, and the readiness of young and old, men and women to fraternize with the new missionaries, it seemed as if there was enough work in the city to keep them busy. There was already one Baptist Church there - the brave little church that by sacrifice and united effort had achieved independence, and had set itself to the task of erecting a commodious church building.

The Rosses felt that there ought to be at least two churches in such a city, and before they had been very long on the field, they began to plan and work for a second church. Their efforts were crowned with success. A church called, "The North Star" was founded, and stands today with its star-crowned tower and its earnest congregation as one of the lights of the city,

But the missionary in charge at Sendai had only a fraction of his time and talents to spare for the city. The country districts called Mr. Ross as it had called his predecessors.

From the country he writes,

> "As I travel about today I meet dozens of people who knew Mr. Jones. In the northeast his name has come to be a household word. He always left an impression that lasted on those whom he met. I find myself unconsciously trying to follow his example, and wishing for his sympathy and patience."

The sympathy and patience which he silently prayed for seemed to have been given if one might judge by his description of one day's work,

"It was a day full of interest for me and afforded a unique opportunity of becoming acquainted with some of the people. It always makes us feel closer to them when we sit down by their own fireside, drink tea and listen to their personal experiences. One old lady dated her conversion back thirty-eight years to the time Mr. Poate toured these northern fields. It was interesting,too, to discover that out of the nine homes we had visited two had been opened by the missionary through contact in the Middle (High) School, two through missionary contact in the kindergarten, one through a daughter who was a graduate of our Sendai Girls' School, and one a barber who had been drawn to the preaching place conducted by a missionary. In eight out of the nine homes we visited the missionary had played an important part, and had the missionary family not lived in the district these homes today would not likely be opened to Christianity."

There was one thing even more important which the missionary could do, and which Mr. Ross with a steadfast purpose set himself to accomplish. As Mr. Hamblen had directed the thoughts of church groups toward self-support and self-propagation, and as Dr. Axling with the same end in view had organized the Tohoku Consulting Committee, so Mr. Ross in turn took the material which others had fashioned and conducted the roof-raising ceremony. In other words, he led several of the churches to their goal. The most notable of these was the church in Shiogama - a town of evil repute containing many houses of illfame. "Christianity shall never enter this town!", said some of its leading businessmen when they saw its vanguard in the person of Mr. Jones with his bag and his books. "You have chosen the most difficult place in the whole province", said his friends in Sendai. It was the firm belief of the pioneer that no place is too hard for Him whom we serve.

After years of patient preaching and visiting and tract-distribution, the Lord opened the hearts of a few men, and a little church was founded. With the sentiment of the town strongly against it and with the opposition organized, this church had a hard struggle indeed. But as a tree exposed to angry blasts defends its position by striking its roots deeper and deeper into the soil, so the Shigama Church under the administration of Mr. Ross and the leadership of Pastor Teruaki Takahashi struck its roots even deeper into the faith, endured the storms, and even won over many of its opponents.

It was great day for the citizens when the Christian Church, though hated and opposed, reached the stage of self-support and

entered into its new home, becoming, one of the institutions of the town. It was also a great day for the missionary in charge, for the city fathers expressed their appreciation of what he had done by the presentation of a gift of several thousand Yen toward the expenses of erecting the new structure, and when the church he had fostered intimated that in addition to paying all its own expenses, it had opened a preaching place in a neighboring village, and hoped to do for that village what the Mission had done for Shiogama.

In the strength of this and other Tohoku churches, the Rosses saw the crown of their labors for the district before they returned to America where they are now working.

It was the policy of the Mission to have at least two missionary families on this large country field, but often it was impossible to carry out this policy.

In 1919 Mr. and Mrs. George E. Haynes came to Japan, and two years later after they had gone through the language school they were stationed at Morioka. They were young, earnest, and full of enthusiasm for their field. But while they and the Mission were rejoicing at the openings that were coming to them and the prospects of a long career of missionary service before

Mr. and Mrs. Ross with Workers

them, the health of Mrs. Haynes suddenly gave way. They had to go home. They were never able to return and all those who had the privilege of knowing them, and watching the start they made, think regretfully of the history that might have been added by their work to the Tohoku Baptist record.

Later Mr. and Mrs. Steadman took their place on the field; but as Korea, Shimonoseki, Hokkaido, the Inland Sea as well as Morioka claim the Steadmans, their story is reserved.

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CHAPTER IV

To the Far North Country - Hokkaido

In those days came John the Baptist preaching in the wilderness of Judea.

The bleak wilderness of Judea seemed of all places the most unsuitable for a man like John to go with his message. It was not really unsuitable; but it was peculiar, for the servant of the Lord who keeps in touch with his Master is often led by unaccountable ways into strange fields of service.

It was so with the Maid of Orleans when she carried her message into the camp of King Charles; it was so with Toyohiko Kagawa when he took up his residence in the slums of Kobe; and when Mr. and Mrs. C. H. Carpenter, after fifteen years of service in the tropical regions of lower Burma came over to Japan in 1886 and began work in their own hired home in Nemuro on the northern island of Hokkaido - this also was but another example of God's servants being led by a way they knew not.

Hokkaido is the Labrador of Japan. Its winters are long and cold. It is a region of frost and snow and icy winds. For a long time it was left for the most part to the Ainu race, who for centuries on the mainland resisted with warlike vigor the steady advance of the Japanese, and when resistance was no longer possible, shook the dust of the mainland from their feet, crossed the straits, and made the great Island of the North their homeland. In course of time enterprising Japanese pioneers followed the Ainu across the straits, the country was partially opened up, and towns were established in places where there seemed to be trading prospects.

Nemuro is one of these towns, but unlike Hakodate, Otaru or Sapporo in the south of the island which grew into busy cities, Nemuro has for a long time remained stationary with a Japanese population of about twelve thousand. To the north and west of the town, there are Ainu villages, and Mr. Carpenter having become interested in this ancient but dying race hoped to be able to do some work in these centers.

Writing of their plans and the beginning of their work Mrs. Carpenter says,

"Calling at Hakodate on our way north, we were told that in Nemuro there was not one Christian. We ourselves had no intention of doing anything there for two years except the preparatory work of language study; but in a few days after we got into our little house, a Mr. Miura called on us saying he was a Christian and wished to meet with us every Sabbath for service. We were overcome with joy. There quickly followed other visitors who were not Christians but who desired to learn of Christianity. We could communicate with them only by painful effort through the dictionary, but we rejoiced that there were so many willing and even desirous of hearing Christ's teaching.

"It was on the 17th of September (1886) that we arrived in the town and ten days later on Sunday, September 27th, we had the first Christian service in our little native house, with fourteen present. By December the attendance had increased to twenty-three. During that month Mr. Carpenter became so ill that he had to give up his studies, but the meetings still went on: they even increased for we had a women's prayer meeting, also a service of song on Saturday evening and a Wednesday evening Bible class.

"In January my husband's condition grew worse. On Sabbath the 16th of that month, he lay on his cot bed during the service, and at its close (feeling that the end was near) he said goodbye to all who were present. The next Sunday he was still alive, but too weak to have the meeting in the room, so it was held in the home of Mr. Kan, who was a Government surveyor and a Christian. On February 3rd my husband passed away, and for one more Sunday the service was held at Mr. Kan's house; but after that, it returned to its old place, and continued to be held in our home."

Only four and a half short months elapsed between the day when the Carpenters arrived in Nemuro and the winter day when the little company of Japanese friends carried his body and laid it to rest in a new cemetery on the outskirts of the town within sight of the ocean he had crossed and exposed to the cold winds that sweep down from the Sea of Okhotsk.

Time was not given him to get a working knowledge of the language nor to branch out with his message into the Ainu villages. Only four and half months in intimate fellowship with a few men and women seeking for light, and with children wonderingly gathered to look on a foreigner; and then a grave on a bare, treeless plain! Was it worth while coming across the Pacific for that?

Thirty years afterwards, one of the children who had gone to Sunday School in the Carpenter home, went from Tokyo where he was pastor of Yotsuya Church to look once more at the grave. Pastor Hajime Watanabe in the following letter tells us whether

or not it was worth while to live and die as Mr. Carpenter had done in that isolated town.

He wrote,

"Travelers to Japan have been impressed by the honor which in this land is paid to those who have departed from this world, and the influence which the dead have on the living. In a real sense the dead still continue to speak to the hearts of the Japanese. They have a place in our festivals, they are consulted in every national crisis, their new names are registered in the temples, and each home has its ancestor room or shelf where the living hold communion with the dead.

"When a Japanese travels abroad, if he has leisure, some inborn instinct takes him away from the pulsating life of the city to the quiet spots where lie the dust of men whose lives have blessed the world. He meditates at the grave of Washington, he sees visions by the tomb of Emerson, and while the crowds follow the guide through Westminster Abbey, your true Japanese lingers long at the hallowed spots where the heroes of England lie. He, too, is an heir to the inheritance they have left, for he has the eyes to see, the ears to hear and the spirit to commune with them.

"Recently in traveling through Japan, I visited the town of Nemuro in the Hokkaido. One day during my visit I found myself on the outskirts of the town standing by the grave of one of the Christian saints. It was the grave of Dr. Carpenter who lived in the town and died there over thirty years ago. As I looked at the tombstone, I observed that there were marks of vandal hands on the granite. The word 'Airin' written in the Chinese characters had been rubbed out, but it had been written in English also and the English had been left untouched. The word 'Airin' means neighborly love, and had been used as a suitable name for the little school established by Dr. and Mrs. Carpenter, for in those days foreigners in order to get passports had to be employed as teachers when they lived in interior towns.

"When Dr. Carpenter died friends had taken the word 'Airin' and written it on his tombstone as a suitable epitaph for him who had given an exhibition of neighborly love in that frost-bound religion.

"'And thoughtless men have wantonly defaced the tomb of the saint!', I thought as I stood before it with uncovered head. But suddenly my sorrow was turned into joy, for as I looked it was not the weatherbeaten stone and defaced characters I saw. I perceived something that could not be defaced, nor marred, nor destroyed, something that would live when time had crumbled the stone into powder. The man who had lived like his Master and given an example of neighborly love was before me. The place was holy ground, and I felt that a missionary who leaves his dust amongst us will continue to live and continue to speak to the Japanese

long after his voice has been stilled in death."

It is interesting to get through Pastor Watanabe the impression made on some of the people of Nemuro by this missionary who lived amongst them for the period of one hundred and thirty-eight short winter days. It could not possibly be the work he did in that time which made the impression. Perhaps we put too much emphasis on Christian work which, in the eyes of those to whom missionaries are sent, does not count for so much as the life which interprets Christianity and reveals the Christ.

Like the Greeks who wished to see Jesus, the Christian surveyor mentioned by Mrs. Carpenter who came to see them as soon as he knew that they were in the town came because he desired to worship with them in their home, that they all might have closer fellowship with their common Lord.

Some of those who went to the little Christian home in their midst got the interpretation they sought. They did not get it from the missionary's work, nor from his words; for what could he say, who had to search his dictionary for every word and sentence that he falteringly brought forth and for every idea which he strove to carry over from his own mind into the minds of his visitors?

But somehow the interpretation penetrated: they got it

Nemuro Workers

from the light that shone through the dying man who struggled to express with his lips something that lay deep in his heart; they got it through the love that had led him to come and die amongst them, and to forget that he was dying in his eager efforts to explain that life which they could dimly perceived as a deep well within him springing up into everlasting life. It was because they understood, that they chose this epitaph, carving on his tombstone in classical characters the word 'Airin' with the interpretation in English script "Neighborly Love". It was because they understood, that some of them went back after many years to look at the superscription, to call to remembrance that early exhibition of neighborly love, and to pay again their vows to Him whom they had come to know as the fountain of all love.

The death of Mr. Carpenter did not interrupt (what for lack of a better word we call) the work in Nemuro. Like her husband, Mrs. Carpenter had dedicated her life to that work. There were days of loneliness and hardship awaiting her. There were days of joys, and, ready for whatever might come, she went forward to carry out the plans which she and her husband in consultation with their Japanese friends had made for evangelizing the town and district - plans to which she had pledged her best at the time of her husband's last illness.

The year after Mr. C. H. Carpenter's death, Mrs. Carpenter was encouraged by the arrival of his elder brother - Lucius D. Carpenter - who with his wife and niece, Miss Lenore Ayres, had come to carry forward the work already begun. Their arrival was the more meaningful in that Mr. Carpenter was the head of a prosperous business of his own in Seymour, Indiana, which he turned over to a partner so that he might carry forward his brother Chapin's unfinished task. Impressed by reports which had come to him regarding the rigorous climate of Nemuro, he brought with him from the States not only plans for a comfortable home but in his freight were doors and windows and other parts which he had figured it might be difficult to obtain in that region, and with these he proceeded at once on arrival in August, 1887, to oversee the erection of a suitable home, superintending the workmen himself. The house when it was done was a fine structure which provided two large rooms on the first floor for the church services and other meetings, besides living-room and dining-room with a kitchen in the rear; four bed-rooms, together with the

cook's room over the kitchen, comprised the second floor, while in the third story was a living room for the evangelist and his friend. All rooms were heated with wood stoves. This substantial home served well in that far north country.

But the Lucius Carpenters' stay was short, for word had come that the trusted partner in Indiana had died and the business needed immediate attention. Miss Ayres alone stayed on for a few extra months helping in the work; but it was not long before again Mrs. Carpenter found herself alone in that far north town of Nemuro.

However, in Newton Centre, her sister, Mrs. Alvah Hovey - wife of the President of Newton Theological Institution - hearing of these changes, was looking for a companion to send to Nemuro, and found that Miss Louisa Cummings was ready to go. This new worker arrived in 1889 - a great comfort to the lonely widow - and proved to be an efficient co-worker not only in the towns where she opened up new Sunday schools but in the outlying districts which she visited with her Japanese helper. The following year there arrived a young man straight out of Newton Theological, Rev. W. B. Parshley by name, who had married Dr. Hovey's daughter, Helen, coming at once on landing to the Nemuro field in the Fall of the year. On their arrival in the city, Mrs. Carpenter greeted them with the news that on the next Sunday morning two young men wished to receive baptism in the sea, and that Mr. Parshley should at once learn enough vocabulary to conduct the ordinance. This he did and the baptism took place as desired. From that day Mr. Parshley was a diligent student of the language and the people. One of his best friends was Hon. Niro Koike - one of the finest early Christians of the city. He was a leader in church and public work; he represented the Nemuro district in government affairs at Sapporo, and later was a member of the Imperial Diet representing the whole of the Hokkaido. He was one of the five prominent Christians in the Diet for a number of years before his death - a noble, devoted Christian.

From their arrival in 1890 till Mrs. Carpenter left Japan in 1906, the Parshleys shared with her the responsibility and the strenuous toil of that field in the far north.

Mrs. Carpenter, as early as 1888, reports the summer visits of several trained Japanese workers Among these was Pastor Tetsuya Kawakatau from Yokohama who during his visit baptized

nine people and in September organized the Nemuro Church to the great joy of the missionary and her friends. Its membership was never large but its activities were many and varied. There were six Sunday Schools connected with it, having a membership of 152, also a Temperance Society of 70 members with a judge for President. Special evangelistic services were held frequently with an average attendance of 88. The evangelist in charge visited and preached in the island of Kunashiri; Miss Cummings opened Sunday Schools in outside villages; Mrs. Carpenter with her helper spent three weeks among the workmen and their families at one of the towns where the salmon industry was developing. Dr. Parshley with a Japanese worker went round the whole island preaching specially in Wakkanai, a town of ill report. The church also knocked at the door of the prison and respectfully requested permission to carry the Gospel to the prisoners but was not permitted to do so. In the year the church was founded it contributed $105 to carry on the work, and two years later in 1891 the contribution of the members had risen to $196. Thus the church in its early years gave evidence of being a living church.

But the church had one serious handicap. It was established in a town that did not grow, and could not keep its members who were mostly young men and women. The young people of Nemuro had a habit of moving southward. The young Christians shared the instinct; it grew stronger when they became Christians. The best of them moved south. Of course it is an ordinary thing for church members to move from one town to another. That is a source of strength to the churches. The trouble was that in a town like Nemuro no one who could help it moved in, while all who had an excuse to do so moved out. Dr. and Mrs. Parshley saw this tendency; so did Mrs. Carpenter. They could not halt it. It would not have been wise to make the attempt. That was a problem for the townspeople to solve. The missionaries were anxious that those who remained in the isolated town and the whole Nemuro district should continue to have the Gospel preached unto them. In order that this might be done, Mrs. Carpenter, as long as she lived, generously helped the church to carry out its program of work for the town and district. Since her death, Mrs. Parshley - her niece and executor - has continued this help, so that this station in the far north has never added to the financial burdens of the Board.

Sixteen years after the Nemuro station had been opened, the Mission began to feel that something ought to be done to link up this northern region with our work on the mainland. Over six hundred miles separated it from our nearest station in the Tohoku. The Hokkaido was being opened up. Business men were pouring into its southern seaboard, and prosperous cities were growing up there while the interior also was attracting farmers and laborers. Other Missions had established themselves in the south, and were working along the western coast line but they had no outstations along the northeast near Nemuro. The nearest was Kushiro, a hundred miles distant. Taking these things into consideration the Mission decided to open another station in Hokkaido, and keep in touch with Nemuro where Mr. Carpenter had lived and died.

Mr. and Mrs. T. E. Schumaker who came to Japan in 1889 and had been stationed at Chofu, on the borders of Kyushu, the Southern Baptist field, volunteered to go north. In the Spring of 1902 they landed in Otaru, and made that city their home and the center of their work. Ever since the war with China in 1894-1895 the successful Japanese had been looking out on the world with enlarged ideas as to the part their country was to play in its future history and development, and were making preparations for their new role. Hokkaido, lying opposite the maritime provinces of Siberia and near to Vladivostock, the principal Asiatic seaport of Russia, was receiving special attention; and nowhere on the island were there more signs of rapid development than in Otaru. What Vladivostock was to Siberia, Otaru was to Hokkaido. The two cities seemed to watch each other across the Sea of Japan, as if each were getting ready for the war that was to break out two years later. And scarcely less important than the bustling city of Otaru with its forward looking population of 75,000 was the quiet city of Sapporo, the capital of the Island, with its colleges and high schools and its population of 50,000, situated less than twenty miles away.

In Otaru Mr. and Mrs. Schumaker and Mr. Motoi Kurihara began their work. Their message received a quick response. Many of the townspeople were strangers like themselves from the mainland and were disposed to be friendly. Even the Buddhists invited the missionaries to come and preach in the Buddhist Hospital. On January 18th, 1903 a little more than a year after their

arrival a Baptist church was organized. With the help of the new members they opened three preaching places in the town and also one in Sapporo. But before they could do anything to link up their work in these two cities with the work in Nemuro they had to leave the country, and to the regret of the Mission they were never able to return to Japan.

In 1902 Rev. and Mrs. F. W. Steadman, who had been connected with an independent Mission in Korea for several years, came over to Japan and joined the Baptist Mission. After five years in Chofu they were transferred to Hokkaido to carry on the work which had been begun by the Schumakers in Otaru, and to extend it as far as possible, especially towards the northeast where Nemuro still remained isolated.

The Steadmans were able to arouse the interest of Mr. Teruaki Takahashi in the promising field of work that was opening up before them. He was a graduate of our seminary but after graduation had gone over to America to work among the Japanese in Tacoma. In 1911 he returned to Japan when he and Mrs. Takahashi became the associates of the Steadmans in the north. The combination was a strong one and the work prospered. The believers in Sapporo were organized into a church and a new church home was erected. Mr. Hyoe Ono, a very efficient graduate of the seminary was secured as its pastor, and the work seemed to be firmly established in Hokkaido's beautiful capital. Since they had been born and brought up in Nova Scotia, the cold of northern Japan did not distress Mr. Steadman nor cool the zeal of Mrs. Steadman. They cooperated with the Takahashis in extending the work in Otaru and made frequent tours into the country around.

Such was the situation in Hokkaido in 1912. However, at the close of that year the Mission came to realize that while the missionaries in the different centers had been keeping their eyes fixed on the needs of their fields and the opportunities that were opening up before them, other factors had arisen which demanded attention. The Baptists of America were carrying on work in many other lands and were feeling the weight of their load. Other Missions whose burdens in other lands were not so heavy were concentrating their efforts on Japan, while the Baptists had already extended their lines so far out in the country that not only were the different districts finding it difficult to keep in touch with each other, but there was danger of the elon-

gated line ceasing to be as effective for service as it might be. Over 1500 miles lay between Nemuro in the north and the Ryukyu Islands in the south, both of which were Baptist fields.

While the missionaries were looking at the needs and opportunities around them, the members of the Foreign Board at home were taking a long-distance view of the whole field. In 1909, after consultation with them and with the Southern Baptist Mission, the work which we had carried on in Shimoneseki City and Yamaguchi Prefecture since 1885, when Mr. George H. Appleton toured through that region, was turned over to the Southern Baptist Mission.

Towards the close of the year 1912 Dr. Franklin, Foreigh Secretary of the Home Board, visited Japan and took up with the Mission the question of whether it would not be advisable to make a further shortening of our lines. After a full discussion it was decided to give up the station that had been started in Otaru, and that Mr. and Mrs. Steadman should remove to Morioka. They were deeply disappointed over this decision, as were the churches in Otaru and Sapporo and the Mission. As for the lonely church in Nemuro, it saw with deep regret its last chance vanish of being closely linked up with its sister churches to the south. However, it was not neglected. From Morioka Mr. Steadman still continued to help it in its plans for work in the district and to assist it in its evangelistic campaigns by occasional visits, till the time came when he and Mrs. Steadman were called to take up the work on the Inland Sea. And over in America Dr. and Mrs. Parshley never forgot the station that had been opened by their uncle, and carried on in loving remembrance of him by their aunt till God called her home. They heard with thankfulness of the men and women who had gone forth from Nemuro to fill conspicuous places in the church and in civil life. One was for many years a member of Parliament; another is a prominent pastor in Tokyo, while one of his sons is a teacher in our Mabie College. Mention has already been made of the splendid service rendered by Miss Toku Sato in connection with the work in Morioka, and she too belongs to the list of those who found Christ in the far north and afterwards went south to spend their lives in making Him known to others. Like the corn of wheat which falls into the ground, and dying brings forth fruit, the founder of the station in northern Hokkaido died early, but dying he brought forth fruit that remaineth.

The church which was organized by Mrs. Carpenter and Mr. Kawakatsu is still an isolated church. It still sees its young people going off to the regions where the sun shines, and the rice grows yellow under its brighter beams, but it rejoices in their labour, and stays on where it was planted, believing that the far north also should have a star to lighten the pathway of the pioneers and their children - especially the children.

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CHAPTER V

Progressive Kobe: Backward Ryukyu

Like the early church, the Baptists in Japan had for some time been expanding towards the north when the call came to them to change their direction. This is how the call came. The agent of the American Bible Society had been travelling through the Island of Shikoku, and while in the town of Tokushima, some of the people there who were interested in Christianity persuaded him to do what he could to have a Christian teacher sent to reside in their town. When he got back to the Capital he presented their case to Dr. Rhees, who in the summer of 1881 went south and spent his summer vacation preaching the gospel to them. By the end of the summer, a number of the people opened their hearts to receive the truth. They were baptized and a little church was organized before the time came when the missionary had to return to Tokyo. Afterwards Dr. Bennett visited the church in Tokushima, and when these missionaries who had visited the district made their reports to the Tokyo Station, it was decided

Conference in Tokyo, 1895

that the Mission should open up work in southwest Japan, and that Dr. and Mrs. Rhees should go there, making their residence in Kobe. They went there in January 1882. In the meantime, since another Mission was found at work in Tokushima strong enough to care for the city and evangelize the district, Dr. Rhees withdrew from the town and the island, and concentrated his efforts on Kobe and nearby districts. Several of the Missions had recognized the possibilities of this southern seaport, and had established themselves there before the arrival of the Baptist representatives.

The relationship between the different Missions was friendly from the beginning; but Dr. Rhees did not engage in any of the interdenominational and cooperative work that later on became a pleasing feature of work in Japan. He had been brought up in the old school where rivalry was more conspicuous than cooperation. In America before his ordination to the ministry he had practised law and this influenced his preaching. To him the law was always the schoolmaster to bring men to Christ. They had to be instructed and were ready to receive the grace that comes through faith.

Mrs. Rhees was the opposite of her husband. Love was the law of her life, and it prevailed over the law which occupied the attention of the Doctor. It modified him. His features remained stern, but his heart was warm and tender. He loved children and they had no fear of the man who had practised and expounded the law till he bore a resemblance to it in his own features.

The first work that Dr. and Mrs. Rhees did in Kobe was for children. They adopted two - a boy and a girl. They also built in the corner of their garden a small building which was used as a day school. On Sundays this building became a preaching place, and when the Kobe Church was organized in 1882 it became the first home of the church.

Dr. Rhees was a hard worker. His work gradually grew beyond the boundaries of the town. He made regular visits to Himeji, a town forty miles away, and toured among the small towns and villages that lie between Himeji and the West Coast.

Shortly after the day school in Kobe was started he wrote to the Board saying, "We are praying that the Lord may raise up and send to us a Christian teacher." Mr. Taheita Yoshikawa of

Himeji was surely God's answer to that prayer. The success of the work on the Kobe field was in a great measure due to this able and consecrated Japanese who from early manhood to old age devoted himself to the service of the Lord his Savior.

The Yoshikawa family belonged to Himeji. They were *samurai* serving under the feudal Lord of that old conservative city which at that time was bitterly opposed to Christianity. The Yoshikawas, in spite of the prejudice of their clansmen and fellow citizens, turned aside to hear the word of the Lord. The son's wife was the first to embrace the new faith. Her husband followed and became a teacher in the little Kobe Day School. Later on he became an evangelist and then the pastor of the Baptist church, which under his leadership gradually grew in numbers and influence. His father also became a Christian, and spent the later years of his life proclaiming the faith which at first he had regarded with suspicion and dislike.

The family held some property in Himeji, and in 1891 when the Woman's Board decided to open a girls' school in that city

Dr. Rhees, with Evangelist Yoshikawa on His Left; Dr. Thomson Beyond

and had difficulty in getting land owing to the continued opposition of the people, the problem was solved by the Mission acquiring the Yoshikawa patrimony. By their faith, their courage and their devotion the Yoshikawa family have written their name large in the history of the Baptist work in southwest Japan. For such a time they seem to have been raised up and sent out by the Lord of the great vineyard.

Dr. and Mrs. Rhees were also fortunate in their foreign colleagues. The first of these were Mr. and Mrs. G. H. Appleton who came over from China, and joined the Baptist Mission in Japan in 1884. They only spent four years in the country when for health reasons they had to return to America. They travelled a good deal, but most of their time seems to have been spent in Shimoneseki which had become one of the Kobe outstations. It is from the letters of Mr. Appleton that we glean the first information about the Yoshikawa family, and get the first glimpse of their conservative city. He writes at the beginning of the year 1885,

> "For ten years missionaries have tried to gain a footing in Himeji, but all in vain. The conversion of Yoshikawa San opened the way. My own application for permission to live there was persistently opposed by local authorities and Buddhist priests. Only upon the positive orders of the authorities of Tokyo was my passport granted. Now they are trying to prevent us from finding a home. On Sunday last I baptized a young man, bringing the number of Christians in Himeji to fifteen. One other was won through contact with Yoshikawa San who came to Kobe, was brought by the Holy Spirit to know and love Jesus, was baptized by Dr. Rhees, and is now his school teacher and assistant in the Kobe work."

In 1888 when the Appletons returned to America there were two others ready to take their place. These were Mr. and Mrs. Robert A. Thomson. They were really on the Kobe field before the Appletons sailed for home.

Mr. Thomson was a Scotsman. His elder brother was in charge of the work of the Scottish Bible Society in Yokohama. In 1884 he joined his brother as assistant in the Bible Society work, but in a few weeks his brother went home and Mr. Thomson became the agent. Being young, full of energy and possessed of remarkable organizing powers he was well fitted for the work which required long journeys over the country. During his four years with the Bible Society he travelled thousands of miles by

jinrikisha, looking after the work of fifty colporteurs. In those days a *jinrikisha* journey from Yokohama to Kobe took eight days.

In 1888 Mr. Thomson was appointed a missionary of the American Baptist Missionary Union, and in the following year he married Miss Gazelle Rulofson who had come out to Japan as a missionary of the Northern Methodist Board. The newly married couple went to Kobe and were associated with Dr. and Mrs. Rhees till the death of the former in 1899 after which they took charge of the field. The same energy which had characterized Mr. Thomson when he was in the Bible Society was conspicuous in Kobe, and Mrs. Thomson was as devoted to the work as her husband. They worked together, and frequently Mrs. Thomson worked beyond her strength. She accompanied her husband in his tours to the outstations, took more than her share of the evening school work, held Bible classes for young men and women in her home, organized the women's work in the churches, and watched over the Sunday schools. She also recognized the value of kindergarten work in a land where little children occupied a very conspicuous place. Before she had been long in Kobe she started a kindergarten and made it not only a valuable part of the church work, but a recognized institution in the growing city. It was known by the name of "Zenrin" - "Community Transforming". Other kindergartens were established in the outstations. One of the most outstanding was situated in the heart of the Kobe slums. By the time this was started, the little tots in the other kindergarten had caught the missionary spirit of their teachers, and made their contributions to support the work for their less fortunate brothers and sisters in the slums. They were proud of their kindergarten, and kept up their interest in it when they had grown to be men and women. On anniversary days they came back to greet the little lady who had taken them to her heart, added to the brightness of their lives, and given them their first glimpse of Him who said *Suffer the little ones and forbid them not to come unto me.*

In 1919 when Mrs. Thomson was no longer able to bear the burden of all the work she had organized and cared for, Miss Jessie M. G. Wilkinson was sent out to relieve her. By that time kindergarten work in Japan had entered on a new phase. It had become more popular with the Japanese and less popular with the Mission and the Home Board. The churches put in requests for help to establish new kindergartens, but the Board believed

the time had come for the churches to take over the responsibility of carrying on that work by themselves. Though further expansion along this line was blocked, there was still room and plenty of opportunity for intensive work.

Miss Wilkinson made the most of this opportunity. After learning the language she followed the example of Mr. Kagawa and went to live in the slums beside her slum kindergarten. She became not only the teacher but the friend of the children there. They came to her home, as did their mothers; and in this familiar daily intercourse the dark, shadowy life of the slum dwellers was interpreted to the teachers, while through them the life more abundant that comes through the Lord Jesus was interpreted to those who dwelt among the shadows.

While Mrs. Thomson and, later on, Miss Wilkinson were organizing or looking after kindergarten work in the Kobe field Mr. Thomson was not idle. He could not be. It was not in his nature. In mind and body he was active. His eye was always alert to see the possibilities of a situation, and he had the power to organize the forces at his disposal to secure the best results. Recognizing his business ability the Mission, after

Mrs. Thomson and "Community-Transforming" Kindergarten

the death of Dr. Rhees, asked him to serve as Treasurer. This he did for over thirty years.

The work of the treasury did not interfere with his missionary work. In the Bible Society he had learned the art of working through his colporteurs. He continued on the same principle all through his life. He knew that since the word of the Lord would be far more effective coming from the mouth of consecrated Japanese preachers than it would be coming forth from his own lips, he selected his Japanese co-workers with care, and stood behind them to encourage, advise and support them. He toured a great deal, but preached only when the Japanese workers thought it would be well to have a word from the foreign missionary. The results proved the wisdom of his method. The Japanese workers rose to their responsibility, and grew in strength and power. They proved themselves to be thoroughly capable of leadership. The Kobe Church under Mr. Yoshikawa's guidance soon became self-supporting. Other Baptist churches grew up. The one in Hyogo under the able leadership of Mr. Kiyoshi Akagawa followed the example of the parent church in Kobe and at an early date became independent, while a third church in the Fukiai district was born, and gradually grew in strength. Our work seemed to be keeping pace with the growing city.

Dr. Thomson was not only a worker, but he had also a rare faculty for arousing the interest of others in the work he was doing. He came to have the same regard for Kobe as the Jews had for Jerusalem and was very zealous for the development, and expansion of the work on that field. And through his efforts it did expand. He had plans worked out that made a strong appeal to Christian men. Sometimes the plans that staggered his fellow missionaries because of the expense they would entail were the very ones that aroused the interest of Christian business men and led them to enter deeply into the Christian enterprise.

Here is an example. Chancing one day in the spring of 1891 to meet a Scottish lady in the Kobe Union Church he entered into conversation with her regarding the Ryukyu Islands where no Christian work was being done. The lady, Mrs. Robert Allan of Glasgow, was interested in the Ryukyu people, and before the interview was over she had promised financial support, and Mr. Thomson had undertaken to find a suitable Japanese worker to go and live there.

The Ryukyu group of islands is situated about a thousand miles south of Tokyo, not very far from Formosa. Up till the time when Japan began to expand, after her long sleep they had formed an independent kingdom, like Korea, leaning on the supposedly strong arm of China and paying her tribute. Then the warlike clan of Satsuma in southern Japan stepped in and took the place of China as overlord of the islands. Satsuma kept up this relationship till the beginning of the Meiji era (1868) when the clans gave up their power and the Ryukyu Islands came under the direct rule of Japan.

The population of the whole group is between four and five hundred thousand. Although no Christian work was being done there in 1891 when the Baptist Mission entered the field, two previous attempts had been made to give the people the gospel. The first was made in 1846 by two Jesuit missionaries one of whom died and was buried in a cemetery outside of Naha, the principal city on the main island. In 1848 after the Jesuits had departed, a converted Hungarian Jew, a doctor by profession, and his English wife were sent out as missionaries by an English Naval Mission. At that time the hostility towards Christianity was as strong on the Ryukyu Islands as it was on the mainland of Japan. According to Dr. Thomson, Dr. Bettleheim, the representative of the Naval Mission, was not allowed to land and only succeeded in doing so by a stratagem. The boatmen who plyed between the shore and the British vessel were strictly forbidden to bring the doctor and his wife ashore. They obeyed their instructions till one of them went on board to look over the ship. When he ha finished his investigation and got back to his boat he was horrified to find it occupied by Dr. Bettleheim, his wife, and all his goods. Nothing would induce the occupants of the boat to go back to the ship, and the poor boatman had perforce to take them with him to the shore. There they stayed for seven years, suffering persecution and enduring hardship. Once the doctor was severely beaten. After this he communicated with his naval friends who again visited the place and by their intercession made his lot a little easier. At the end of seven years, in spite of what he had been able to do to help the common people during an epidemic, the opposition had not weakened; and the strain had been so great that first his wife and then the doctor himself had to leave the islands.

A certain Mr. Moreton was sent out from England to take the place of Dr. Bettleheim, but the new missionary's stay was brief and seemingly uneventful. This ended the first Protestant attempt to evangelize the Ruykyu Islands.

Baptists were the next to make the attempt in 1891. Their first representative, Mr. Michinosuke Hara, found changed conditions and a changed attitude. Shuri, the old capital, had lost its importance, while Naha, the large seaport town, had gained in importance for it was the center of a growing sugar trade with Japan proper.

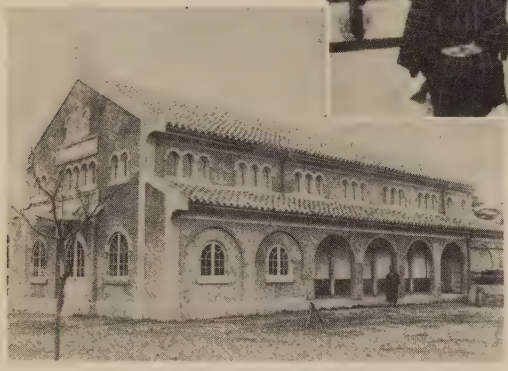
The people were no longer hostile. Perhaps their former attitude had been for the most part a reflection of that of their overlords in Satsuma. They dared not show friendliness or even toleration on the islands when over in Satsuma the edicts against the Christian religion were still in force.

By nature, the people in the Ryukyu Islands *(Loochoo)* are neither bigoted nor intolerant. Their special characteristics seem rather to be a mixture of compliance, changefulness and inertia. They did not go out to meet the representative of Christianity who came to live among them, but they were ready to hear his message. The hired house of Mr. Hara in course of time became too small and a large church was put up. Ryukyu women, who are more energetic than the men, thought nothing of walking ten, twelve or even fifteen miles to hear the Christian message.

The church in the city of Naha grew rapidly - perhaps too rapidly in a community where the people are changeful and emotional. Till the workers gained experience and learned to know the people, the membership list of the church required frequent revision. Those who remained steadfast did not hide their light under a bushel. They took their religion into their every-day life, they talked about it, they practised it, they carried it from place to place till four churches had been planted on the largest island, while to the smaller ones also the good news of salvation was carried.

Interest in this group of islands was not confined to the Baptist Mission. Shortly after Mr. Thomson's first visit, other missions visited the field and the Methodist Board sent a missionary to reside there. But as the climate had proved hard on Dr. and Mrs. Bettleheim so it proved too hard for the Methodist

Ryukyu Workers and First Church



representative, though their work is still carried on.

Mr. Thomson, after several years connection with Ryukyu work wrote,

> "It is my opinion that the future evangelization of the islands must be largely carried on by natives, as the climate is very hard on those from outside the group."

Time has proved the wisdom of his plan of carrying on the work there under the leadership of men born in the Ryukyus and given the same educational advantages as their brethren on the mainland. For the last fifteen years the Baptist work there has been under such leaders, and has gone steadily on. And though the promise of the early years when the people came in crowds has not been quite fulfilled, a solid foundation has been laid.

When Mr. Hara and Mr. and Mrs. Thomson first visited the islands, few of the people were able to understand the Japanese language. They had a dialect of their own which outsiders could not understand, but the Japanese Government had extended their educational system to the islands, and the young were being trained and linked by language to the mainland.

There were Buddhist temples in several centers, but the priests did not go out of their way to impart religious instruction and the common folk were left to pick up crumbs of superstition.

By kindergartens and Sunday schools and Bible women visiting

the homes the Woman's Board has done a great deal among the line of religious education among the islands. In the cities of Naha and Shuri, in the town of Itoman and in many of the villages a new generation has grown up that has received regular Christian teaching. From the homes that have been established by boys and girls brought up in a Christian atmosphere and instructed in the things concerning the Kingdom of God, we may reasonably look for the spiritual leadership to carry on to its completion the work begun by the Mission in 1891.

The Kobe station continued to extend its work. After the Thomsons had opened up the work in the Ryukyus they turned their attention to the islands of the Inland Sea, but as the work there has needed a volume to describe it, and is to have a separate chapter in this history we shall now deal with the work in Kyoto which was started by a Kobe missionary.

Mr. George W. Taft went to Japan in 1889 and after working for six years in Tokyo he and Mrs. Taft removed to Kobe where they spent two years only. They were busy years. They started an evening school in the city which grew till it was large enough to take up a man's full time. But Mr. Taft was intensely interested in the evangelistic work of the Mission, and especially in the leading of young men into the Kingdom.

After Tokyo, the ancient city of Kyoto was the great educational center of Japan and although the missionaries of the American Board (Congregational) were already there in strong force, doing both educational and evangelistic work, Mr. Taft believed that there was room for the Baptist Mission also in a city with a population of three hundred thousand. There was room and Mr. Taft after sending to the city a Japanese worker and working there himself, succeeded in gathering togethera groups of believers and establishing a church. Hardly had the church been established when Mr. and Mrs. Taft went home on furlough, and did not return to Japan. The infant church was left in good hands. Pastors Takahashi and Yoshikawa, both of them men of rich experience and spiritual power, took charge to be followed later on by Pastor Yasugoro Ishikawa under whose able leadership the church became strong and independent. President Emeritus Chiba of Kanto Gakuin (Mabie College) also did a great deal to help the church during the time that he had his home in Kyoto, and taught in the Congregational educational institution,

Doshisha University.

The Baptist Board in America, in view of the fact that Kyoto was the great center of the Congregational Mission hesitated about sending a missionary to reside there permanently. Finally, Kyoto became a kind of nursery where missionaries were planted, and left for a while, only to be uprooted again whenever and wherever there was a call from a fully recognized station. Mr. and Mr.G.W.Hill, Miss Daisy D. Barlow, Dr. and Mrs. C. B. Tenny, and Mr. and Mrs. J. F. Gressitt, all had their season in the nursery before they got to their real spheres of work. Each of them through Bible classes helped the church in the efforts it was making to get hold of men from the University and High Schools of the city. They also labored to make the Kyoto Baptist Church what its founder had desired it to be - a strong center for evangelistic work in the midst of an old conservative city, proud of its past glory and its present educational position.

Some of the older Christians in the church would be ready to bear testimony to the splendid service rendered by Miss Barlow who while she lived in Kyoto made a fine contribution to the work, and who continued her interest in the church till the time of her death in California.

Dr. and Mrs. Thomson will be gratefully remembered by both pastor and people for they continued in intimate association with them in church work till their retirement in 1931. But it is with the city of Kobe, and the Baptist work there that their names will continue to be associated. There they lived for forty-three years watching a comparatively small town grow into a mighty city. There they were associated in work with pioneers like Dr. and Mrs. Rhees and Mr. and Mrs. Appleton. There they watched the growth of the churches they had planted, under the strong leadership of pastors like Yoshikawa, Hara, Takahashi, Akagawa, Mitamura and Sugaya. There they welcomed the children into their kindergartens, and later gave to them the hand of fellowship in the churches. There they looked on and gave thanks when the Lord raised up and laid his hand on great laymen like Mr. Harukichi Tomoi, a prominent Kobe business man - and made them a blessing to the churches throughout the land. And there too when they had reached a good old age they said goodbye and reluctantly turned their faces to the west from which they had gone forth. On November 14th, 1932 Mrs. Thomson died in California,

and two weeks later her husband followed her into the rest that remains for the people of God. In Japan they had lived and worked as a team, and in America death did not divide them.

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CHAPTER VI

The Challenge of Osaka

The Baptists began work in Osaka in 1888. It was begun by Mr. and Mrs. Thomson of Kobe. They were not the first missionaries to enter the city. At that date the Congregational, the Presbyterian, the American and English Episcopalians were already at work. Several churches had been established, but there was no danger of overlapping for the city was the second in size in the Empire and was growing by leaps and bounds. It was still a city of *jinrikisha*, with streets so narrow that even these tiny vehicles had barely room to pass each other on main streets like Shinsaibashi and Matsuya Machi.

The business of the city was still carried on in little shops with paper windows in front, and tiny rooms at the back where wooden footwear and silk kimono were made. Everything seemed to be done as it had been three hundred years earlier when Hideyoshi - "the Napoleon of Japan", (1598) - built the castle which still stands guard over the city.

But in the citizens themselves a change had taken place. They were not contented with things as they had been. New opportunities had arisen for Japanese commerce, and Osaka had to be ready for the rising tide. The city would have to be changed, its harbors deepened and its streets widened. Factories would have to take the place of village hand looms, and ocean liners bearing Osaka products out to the world would have to take the place of the junks that carried her wares slowly down the Inland Sea. They might even have to modify their religion in face of the new advance of the Bethlehem Cult, but on that point they would wait and observe.

Such was the dream of the Osaka leaders about the time when our Mission opened work there and steadily they made plans and preparations to realize their dream.

Mr. and Mrs. Thomson soon discovered that it was difficult to live in Kobe, and at the same time carry on work in Osaka. Courageously they made the attempt. Mr. Chuhachi, a young Japanese from Sendai, came south to assist them.

He lived in Osaka and preached in a rented room near Umeda Station. Three times a week the Thomsons found time to go up by train to conduct classes for young men in the little chapel. This was continued till Dr. and Mrs. Rhees, the senior missionaries of Kobe, went home on furlough.

Their departure left the Thomsons with the care of the work not only in the city of Kobe but in the wide country field around Himeji. They had less time to spare for Osaka. That city needed a full-time missionary, and there were two young Baptist missionaries ready to go.

In 1890 Mr. and Mrs. J. W. McCollum, who had arrived in Japan in 1889, were studying the language in Kobe. They were pioneer missionaries of the Southern Board, and had not yet decided in what part of the country they would take up work.

Osaka attracted the young couple from the south. They volunteered to relieve the Thomsons by opening up that city as a station of the Southern Mission. Having more on his hands than he could do, Mr. Thomson agreed to this, though he was rather reluctant to sever his own personal connection and the connection of his Mission with the commercial metropolis of the Empire.

The McCollums moved from Kobe to Osaka in 1891. Before moving they had carefully gone over the different wards of the city with a view to beginning their work in the neediest district. They fixed their choice on the Eastern Ward. Here they found a friendly Buddhist householder called Mr. Taishima who took an interest in the foreigners, and showed his interest by building a house for them so close to his own that the two families could exchange greetings, and study each others' habits without the necessity of formal visits.

The chapel which the Thomsons had opened, being three miles distant from Kogawa Cho, the new center, was given up and the new missionaries concentrated their efforts on the Eastern Ward. There they organized the few believers who came from the Umeda chapel into a church. It was at first known as the Kogawa Cho Church and afterwards as the East Church. Its first resident evangelist was Mr. Sugitani.

The McCollums only stayed about six months in Osaka. Just when they had got their home built and the little church organized, Dr. and Mrs. Rhees returned from their furlough.

The question then arose as to whether it was good policy to have both the Northern and the Southern Missions located in the center of Japan when further to the south lay the great island of Kyushu where Christianity had first taken root, during the 16th century becoming a powerful force in the land.

Little was now left but the memory of what Kyushu had been. Its nine great provinces constituted a challenge to the Protestant churches. The McCollums, in conjunction with Mr. and Mrs. J. A. Brunson, their colleagues in the Southern Mission, had already made a tour through Kyushu by *jinrikisha*, impressed by the need there, it had been decided that the Brunsons at least should make the southern island their field of labor.

And now after consultation between the two Missions and their respective Boards it was decided that the McCollums should also be located in Kyushu which then became the center for the work of the Southern Mission. Their removal from Osaka may have been sound mission policy: it was nevertheless a great loss to the newly opened station in central Japan.

Mr. McCollum had already acquired a phenomenal fluency with the language, while the southern grace and courtesy of the young couple had made a fine impression on their district. The Christians loved them, and it seemed like going backward to have missionaries removed to the country, and their great city made once more a mere outstation of Kobe. They resented the change. When the shepherds had gone the sheep were scattered, for until the converts are well established in the faith it is the personality and power of the shepherd that are the great factors in keeping them loyal to the church.

From 1889 till 1892 the Northern Baptist Mission received strong re-inforcements. Twenty-seven new missionaries reached the field during these three years, and Osaka benefited by all these additions to the working force of the Mission.

In 1891 Mr. William Wynd, one of the new men, was stationed in Osaka, and the city ceased to be an outstation of Kobe. It became one of the regular stations of the Northern Mission. In 1892 Mr. and Mrs. J. H. Scott arrived in Japan, and were stationed in Osaka where they were to labor together for twenty years with a faithfulness that made them an example to their fellow workers.

These representatives of a leading denomination were sup-

posed to have the usual mental and spiritual equipment for missionary service, and yet one can see that what they lacked when they arrived in Osaka was more conspicuous than all they had imbibed and brought with them. The history of Japan had not been taught in any of the schools they had attended. They had neglected to make themselves familiar with the religions that formed the background of the people and were the fountains of their inner life. They were ignorant of customs which went so far back into antiquity that they were deeply revered. They could not understand the Japanese character, nor grasp the reason for the self-restraint of the Japanese people. They had not had time to find out the courage that lay behind the quiet exterior, nor the artistic taste and love for nature that were hidden under a workman's cotton jacket or a student's foreign suit. No one had told them that they were going out to a land where loyalty was a passion and where the stream of reverence had overflowed its banks and mingled with the river of worship. They had come there to interpret to the people their deepest dreams, but were handicapped, like the magicians of ancient Chaldea, because these dreams were hidden from them.

Later on when the Japanese Language School in Tokyo was opened, the Mission insisted on its young missionaries spending at least two years there. In addition to their systematic study of the language, the contacts they made and the series of lectures they attended enabled them to go to their respective fields better equipped than their predecessors, and less likely to hinder the progress of the work by their mistakes.

The first group of Baptist missionaries in Osaka made a mistake in their attitude to the old religions of the country. Instead of studying them to find out how far they had taken their followers on the way that leads to the God of all truth, they either ignored them as man-made efforts to find out what could only be known through divine revelation, or else they opposed them as worn-out garments fit only to be discarded and thrown away. That was not an attitude likely to recommend their teaching to the serious-minded Japanese, - and there were many such. They had made use of all the knowledge available to them to pierce through the mystery of being and find out the way to life. It was possible to reach such men through the Gospel, but the attitude of the missionaries put a stumbling block in the way.

The Buddhist priests showed more wisdom. They neither ignored Christianity nor treated it lightly; they did not welcome the religion from the West, but they studied it. Some of them frequented the churches. The writer can recall seeing as many as seven priests in one preaching service at the church in the Eastern Ward. They asked for teachers to visit the temples and explain to them the Bible. They found in it truths that arrested their attention. Some of these they stored up in their own spiritual repository, and others in process of time filtered into the unclosed reservoir of Buddhist doctrine: Buddha became more of a personal being, more like the Heavenly Father revealed by Christ Jesus the Lord; the story of the Prodigal Son, in a sense, became for Buddhists also a mirror through which they could look into the heart of the Being they worshipped.

The priests profited by their attitude to the religion of Christ for in Him they found further light, while the missionaries suffered loss through their attitude. They missed the way into the hearts and lives of many seekers after truth for they could not meet them in the field where their faith had planted them.

In these early days our missionaries seem also to have over-estimated the importance of preaching and underestimated the power of contact with the people in their ordinary, every-day life. The men had been trained to preach, commissioned to preach, and had come to Japan to preach the Gospel that had become to them the power of God. No sooner had they reached the city of Osaka than they burst into the Eastern Ward and painted it in black and white colors. Long white scrolls, with Chinese characters painted in deepest black decorated their house, their chapel and the neighbour's houses intimating that they would begin at once through an interpreter to preach to the people the Christian doctrine.

The first effort brought little success; but still they thought of preaching as the one thing needful. On their bicycles they rode through the city again and again, and far out into the country districts looking for suitable preaching places. At the same time, they sent petitions to the Seminary for men who could preach to be sent down to their needy field. When they studied the language they specialized in words and phrases that would be useful to them as preachers, and when they walked along the busy streets they were often occupied in looking for illustra-

tions that would illuminate their sermons.

They forgot that their Lord had shared the laborious life of those around him before he began to preach, and that ever afterwards he found time to enter into the ordinary work-a-day-life of the common folk.

Out of their own experience the Osaka Baptist missionaries could have written a volume concerning what they lacked, what was necessary, what they overlooked, and the mistakes that they made. But even while they were making their mistakes, by the grace of God, something was taking place within their own souls to fit them for their work. They were learning to love their new neighbors. One has a feeling of hesitation in making such a statement, for love is like a plant: it grows better and strikes its roots deeper when it is not pulled up for exhibition. This - the greatest of all the Christian virtues - is not conspicuous in missionaries when they reach their field. It is likely to be rather a sense of duty, or, at the highest, a feeling of compassion, that animates them and leads them out to the mission field.

But the fact that love takes root in the heart of all true missionaries is evident to any one who has travelled through the different lands of the East and has noted the attitude of foreigners to the lands of their adoption: they become jealous for its honor and good name because God has kindled in their hearts a strong love for the people. This love for the people as a whole begins with love for those with whom the missionaries are thrown into close contact - at least, this was the case with the Baptist group in Osaka.

Here one must pay tribute to Mrs. Scott who in connection with the work at Kogawa Cho very early put into practise the first of the Christian virtues. She was the mother of the Sunday School there, and she could no more resist the inroad of the Japanese children into her affections than she could resist the appeal of the four that God had given her as her own.

All the children around seemed to be her own. Unlike the adults, the children were frankly interested in the missionaries from the beginning. The organ, the singing, and the pictures attracted them, while the mother who presided at the organ was attracted by them. Quickly she learned to know them by name and the homes from which they came; and gradually they drew out from

her the love which God had shed abroad in her heart by his Spirit. In this way while the men opened chapels and organized meetings the women opened hearts and homes to the good news of salvation by their affections for the children.

In addition to the Sunday Schools an English School was very early started in Osaka. This was done in order to get passports, for otherwise foreigners could not have lived in the Eastern Ward. English, Chinese, History and Mathematics were taught. The school never became large but it did for the men what the Sunday Schools had done for the women of the Mission. It greatly enlarged their contacts, for students came from different parts of the city and were glad to have their teachers visit them in their homes.

In close daily intercourse with these young men the missionary teachers began to learn some of the things about which they had been ignorant when they arrived in Japan. The students were the interpreters of history and the commentators on religion. For them, history was an incentive to vigorous action in order that the work which the ancients had begun might be continued till Japan gained her true place under the sun. Religion, on the other hand, occupied an infinitesimal place in the thoughts of youth, though they held it might be of some value to age when the minds respond to the doleful notes of the temple bell.

But our missionaries found out that although the religion which had come to the Japanese as an inheritance from their ancestors did not occupy a prominent place in the thoughts of the young men, many of them were interested to hear what Jesus Christ had taught. Bible classes were well attended and were always interesting, for questions were asked and discussions arose which revealed the hearts of the men, enabling the teacher to fit the teaching of the Master to the needs of those whose hearts were opened by the Spirit.

In this close intercourse between teachers and students deep and lasting friendships were formed. The missionaries may have continued making mistakes and blunders, but mutual love, sympathy, and understanding prevented these from being too noticeable or so much of a hindrance as they had been. Work became less of a task and more of a joy, and the neighbors that were near gradually took the place of the brothers that were afar off.

The war which broke out between Japan and China in 1894 did not interfere with the Osaka work, though Mr. Wynd, the bachelor missionary of the Baptist group, had at that time the misfortune to incur the suspicion of the local authorities. Without giving them warning he suddenly disappeared from Osaka, and on inquiry the police found out that he had gone to China. That seemed a suspicious act to Japanese officialdom. But when the missionary reappeared in Osaka he was no longer a bachelor. He had become a benedict, which to the authorities seemed good and sufficient reason to account for his journey to the land of their enemy.

This event added one more to the number of Baptist workers, and to the establishing of one more of the homes where Japanese men, women and children loved to come, and where they always found a welcome from the wife and mother who in the atmosphere of her home made it easier for her guests to understand and appreciate the teachings of Christ.

A little later on, further reinforcements arrived and new work was opened in the Western Ward in the Dembo district. The new workers were Mr. R. L. Halsey, who for a time had been stationed in Chofu, and Miss Florence Duffield, who had been temporarily in charge of the Girls' School in Himeji. Mr. Halsey stayed only one year when he returned to America to take up work.

Miss Duffield continued on in Osaka till 1900 doing all she could through the opening of classes in her home, Sunday School work and visiting among the working women of Kujo to lay the foundations of the new work. After eight years of seed-sowing she went home on furlough, and while doing deputation work caught an infection and died at her home in Chicago. She labored well and those who came after her have reaped the fruits.

This seems a fitting place to record the part played by the representatives of the Woman's Board in laying the foundations and building up the Baptist work in Osaka. In general, it may be said that the task before the women was more difficult in one way than that before the men and in another way was less difficult. They had to deal with women and children. It was comparatively easy to gather together children and form a Sunday School. But it was not easy to reach women: they were the bulwark of the temples, ready to cut off the hair of their heads

to present as an offering on the altars. In them prejudice against Christianity was stronger and lingered longer than it did in their brothers. It was against custom for women to attend meetings; from the early days Christian men were opposed to the women of their family going out to the churches. Their place was in the home, and there they stayed nursing their prejudices, but at the same time they allowed their children to go out and bring in reports of what was going on, and what this new teaching meant.

The women missionaries quickly took in the situation, and rejoicing that the prejudice of the Japanese women did not lead them to cut the children off from the light, they concentrated their first efforts on Sunday Schools with good results. One Sunday School after another was opened, and hardly were they opened before they overflowed till the statistician reported one thousand and fifty boys and girls receiving Christian instruction in the Sunday Schools of the Osaka station. The truths they learned there were carried to their parents, the hymns that were taught were sung in the home and on the street; while sometimes even from temple enclosures the notes of favorite tunes could be heard. It was largely through the churches that the Japanese got their first introduction to foreign music. The Hymn Book used by the Protestant churches became a "best seller", and who can estimate the influence it has had on the people in their thinking, and their faith? The Buddhists had given the nation its philosophy, but to Christianity was reserved the privilege of putting songs into the mouths of the common folk, and it was done largely through the Sunday Schools. Verily "Out of the mouth of babes and sucklings thou hast perfected praise."

The Japanese homes around the Osaka station could not resist the influence of a thousand singing and prattling children with something new to tell and with cards of Bible texts to show and explain. The mothers succumbed. Many of them began to come with the children as far as the entrance and then a little further till a great change took place in the churches. The side which was reserved for women had been lonely, often without a single occupant. Now it began to fill up until the proportion of men and women was about the same as the missionary's home-land.

Miss L. A. Phillips, Miss Mattie Walton, and Miss Duffield had longed to see such a change, and had labored hard to pre-

Women at 1896 Kobe Conference

pare the way for it Miss G.A.Hughes who came in 1900, and Miss Mary E. Danielson who three years later was associated with her in the Osaka work, were privileged to work for the change and to witness its coming. The former had a gift for organizing; the latter loved to work by herself and often found her way with the message of Life to distant villages and hamlets as well as to obscure parts of the city where poverty and crime were neighbors.

Miss Danielson did a great deal to fill up the women's side of the church. Miss Hughes was not content with seeing the women sitting there. Her own mind was always active. She had ambitions for the women. The Lord had need of each one so she set herself the task of rallying them for service - this one to teach, that one to visit, a third to look after the babies during service or arrange the flowers. Thus she continued working and organizing till 1912 when she married Mr. E. O. Mills of the Southern Mission and went to Kyushu.

In 1908 the Woman's Board enlarged the scope of their work in the city of Osaka. In organizing the women of the churches

for Christian service the need of capable Japanese leadership was felt. To meet this need, a Bible School was erected in the Western part of the city and placed in charge of Miss Lavinia Mead. At that time Miss Mead had been eighteen years in the country, and had proved herself a worker who in the words of Paul "needeth not to be ashamed." In the councils of the Mission she occupied a high place. The Japanese loved her. She radiated among the women a cheery optimism that counteracted the oriental tendency to look on the dark side of life. The girls in the schools at Chofu and at Sendai had found in her not only a teacher but a friend; but it was in the new Bible School that she found her great opportunity and utilized it to the full.

The school quickly attracted a select band of women who desired to specialize in Christian service. In addition to a thorough grounding in the Scriptures, the students were taught as the disciples of Jesus had been. Their teachers went with them, not by lake, and mountain and valley, but through the crowded lanes of a great city, into factories where girls worked, into the homes of poor and rich wherever there were women with ears to hear, or sick ones who needed attention. The work soon developed in the way expected, and also along a line that had neither been seen nor planned for. Boys from the neighborhood came into the compound of the school to catch dragon flies or to climb the giant trees, and before they knew what had happened to them they were caught in the atmosphere of the school and organized into classes. Their parents became interested and the place became a social center for the district.

A little later there was a great influx of Korean laborers into Japan. The towns and villages of their land had been flooded with goods manufactured in Osaka, while they in turn poured like a flood into the great manufacturing city in the hope of finding work. There were more than the city could absorb, and what to do with them became a problem for the authorities.

Miss Evalyn Camp who had come out to Japan in 1916 was now associated with Miss Mead.

What was a problem to the authorities became an opportunity for those two devoted Christian women, and for Mr. John Foote, the missionary now in charge of the station. They became mothers, sisters and friends to the laborers. The Social Center became a Strangers' Rest.

Misses Camp and Mead with Bible Training School Community

Other missionaries in the city became interested: an inter-denominational committee was formed, timely help was received from other stations and the work of ministering to the physical and spiritual needs of the Koreans went on till the problem that had troubled the authorities was solved, and the workers from afar were either absorbed into the population of the city or helped back to their own land. The women had not planned for all this when they built their School, but they had planned to be ready for any call which the Lord might give, and this came as a clear call.

When Miss Mead returned to America in 1926, Miss Camp took her place as Principal of the Bible School. Like her predecessor, and also her successor Miss Ann Kludt, she brought with her to her work in Japan the spirit of the great missionary church from which she had come. Her own spirit was one of the Lord's lighted candles, at which students and children and old folk as well had their own torches lit or fanned into a brighter flame.

Of the School she wrote in 1926,

"The students share in all the activities of the Jubilee Building.* From the moment that the light of day ap-

* Dedicated April 14, 1923. "The Jubilee gift from the women of the N. W. district of Woman's Society enables us to erect a building for community work..." from 1921 report of Miss Mead.

pears, the playground is the happy meeting place of little children who come also to the kindergarten, and to the Sunday School and clubs, and crowd the desks of the Reading Room which is open every afternoon and evening.

"An English Night School has been the means of bringing many young men to the conviction that the answer to all their questions may be found in Him who is the Way, the Truth and the Life. An earnest Korean student from Kobe preaches to forty or fifty men and women every Sunday morning and evening, and three Korean students in the Training School conduct classes for children.

"The students find joy in service not only within the confines of the School, but they go every week to churches and chapels, to scores of homes, and to three large factories in this great city to Osaka. At Christmas more than three thousand people heard the Gospel from their lips."

In the midst of this encouraging work Miss Camp, to the deep regret of her colleagues, was called on to leave Japan (in 1931) and return to take up work in America.

The School then passed into the charge of Miss Ann Kludt who, in spite of the fact that Mission funds had been decreasing, and the number of Japanese women engaged in Bible work was not so large as in former days, still kept up the spirit of the School and sought to enlarge its Christian influence. During certain school vacations she travelled with her students and carried the message and the atmosphere of the school to the people in the Ryukyu Islands, nearly a thousand miles south of Osaka. Among the islands of the Inland Sea also they went carrying the good news of life and salvation through Jesus Christ the Lord. And so by travel in little boats on stormy seas, by teaching in school class rooms, home Bible classes and church Sunday Schools; by visiting in factories, working women's dormitories, and the homes of the people; by the love which grew up in their hearts for their neighbors, and by their neighborly attitude to the folks around them, the women of America and the women of Japan working together carried on the traditions of those women "who labored with Paul in the gospel."

In the year 1909, one year after the Woman's Board built the Bible School, the Men's Board in cooperation with the Christians in the West Church took a forward step. They put up a church building. Till that time neither of the churches had a

The First W.W.G.: Miss Pawley, (left); Miss Russell, (center); Miss Kludt, (right)

permanent home. Their places where they worshipped and carried on their Sunday School were rented shops, sometimes without seats, or occasionally with only a few rough benches at the entrance. Usually they were situated in dingy back streets, for rents were high on better thoroughfares. They looked mean and shabby and gave to people who judged by outward appearance the impression that the Baptist denomination suffered from a depression that had reduced them to penury.

The building of the West Church erected in a splendid locality changed this situation. It gave the church a standing in the community. It put new life into the members, for they had now a home to which they could invite their friends. There was no longer the fear of having to move at the caprice of a landlord and to begin work all over again in a new district.

They redoubled their efforts to bring in the people, to minister to their neighborhood and build up a strong church. The result was that the church grew in numbers and in financial strength until it no longer required Mission support. The credit for this accomplishment belongs to the members who made great financial efforts to carry their own burdens. The joy of it came to Mr. Scott who for years had labored to teach the duties and privileges of church membership. He had done more. He had

been the great seed sower of the station and his name had become as intimately associated with the city of Osaka as the name of Mr. Jones was with the Tohoku. Others like Mr. and Mrs. William Wynd, Mr. and Mrs. Hill, Mrs. Nina Tuxbury, Mrs Harriet Briggs, Mr. and Mrs. Jesse R. Wilson, Miss Charma Moore and Miss Lucy Russell came and went. Mr. Scott had seen their coming and going. He alone stayed on till 1924, working incessantly till time had registered three score and twelve years to his account. Then he went off to America by the Ports; but before reaching his native shore passed away on Jan. 12, 1925, going from Port Said to the great Home Port. His first wife had died in 1912; and in 1915 he had married Miss Helen Elgie of Ningpo, China. She was a great help to him in his later years, and took a prominent part in the work of the Osaka field till they sailed for home.

The latest missionary in charge of the station is Mr. John A. Foote. He and Mrs. Foote went there from Tokyo in 1913. They have watched the city shoot out its tentacles and draw into its great orbit towns and villages that used to be a day's journey from it. They have seen fires, and floods and typhoons devastate whole districts without in any way interfering with the rapid growth of the population.

They have witnessed the phenomenal boom in trade that took place during the First World War when merchants grew rich, and manufacturers made their plans not only to supply what was then urgently needed, but to hold the markets that had been opened up for them.

They have heard the clash of arms in China and Manchuria, and observed the Island Empire expanding on the Continent of Asia and becoming one of the great manufacturing countries of the world. All that they have seen and heard has stimulated Mr. and Mrs. Foote to work harder that the spirit and power of Christ Jesus may predominate in business, in politics, and in the hearts of the people. And God has blessed their efforts: under their care the East Church soon followed the example of the West Church and became self-supporting; the Nara Church has made good progress toward self-support and is engaged in a campaign to erect a suitable church building; out in the town of Kizu, where Miss Danielson began the work in a Sunday School, a church was formed, a building erected and the district evangelized by the

members, while at present a forward-looking program of rural evangelism is being undertaken by a well trained pastor, Mr. Yamazaki.

For a time, the Footes had also on their shoulders the care of the work on the Inland Sea which they were able to undertake only because of the efficient way their city work was organized. In the Osaka field, churches and not the Mission became the leading factor. The work became the churches' work for it was administered by a Committee - known as the Osaka City Mission Association - chosen by the members and carried on under their supervision, with the missionaries as advisors. The Footes have also done a great deal of personal work in their home, thru Bible classes, out in the country districts and among the villages of the Inland Sea. But nothing they have done exceeds in importance this work of rousing the ambition of the churches, getting them to take on themselves the responsibility for doing the work formerly done by the Mission.

Mr. and Mrs. Jesse R. Wilson, who arrived in Japan in 1921 were for two years associated with the work in Osaka. In every way Mr. and Mrs. Wilson seemed fitted for leadership in the new age when the denominations were drawing closer together, and the distinctions between East and West were disappearing. But the very gifts and graces which led the Mission to entertain great hopes for their future in Osaka led to their transfer to America in 1927 where Mr. Wilson was called to leadership in the Student Volunteer Movement.

Mention has already been made of the lack of trained Japanese workers in Osaka during the beginnings of the work there. Through the Yokohama seminary that lack was remedied and the station was blessed with some fine men. As they were very prominent in their work not only as pastors, but as Mission workers, before closing the record of the Osaka Station mention must be made of the part played by a few of these graduates from the Seminary.

The first who made his contribution in a few brief months was Taronda Yamada. He with his capable wife, a graduate of the Yokohama Girls' School, came to the southern city when the church was in its infancy, and became pastor of the East Church. He taught the infant to walk, and went before to show that the Christian way was the way of the cross. One night there was a call for him to go and sit by the bedside of a neighbor who was

seriously ill. It was a case of tuberculosis, the scourge of Osaka. All night the pastor sat by the sufferer's bedside alleviating his pain and speaking to him words of hope and comfort. The patient rallied, but Mr. Yamada went home with the germs of the disease sown in his own body, and in a few weeks he was dead.

Greater love hath no man than this, that a man lay down his life for his friends. Many have done this, many will always be ready to do it without any pretension to heroics, without thinking of sacrifice; but the friends for whom the life is given will be moved if they are men. They will not forget. Pastor Yamada's friends in the church and in the neighborhood were moved; they had seen Christianity through a man who had the spirit of Jesus.

The first pastor of the West Church was Mr. Kiyoshi Akagawa who is still with us, and has filled many important positions in the Baptist denomination since he came to Osaka in 1903. He did not stay long in the city at that time, but he was there during an important period. It was the year when Osaka became the Mecca for all foreign visitors to the Island Empire and for Japanese from North, South, East and West. The attraction was a National Exhibition which was being held in the city.

Among those who had made adequate preparations for this great event the Christians of the city deserve honorable mention. All the churches got together - which was an easy thing to do in Osaka where the spirit of friendship and cooperation was strong. A site was secured close to the main entrance, and there a large hall was erected. It was called "Come and See" Hall, and how the crowds poured in to see and to listen! During the whole of the six months when the Exhibition was in progress the Gospel was preached in that hall every day - for ten hours every day. It required organizing ability of a high order to make the arrangements for such a prolonged and vigorous campaign.

The churches in the city provided the leaders and among them was Mr. Akagawa, the pastor of the West Baptist Church. The leaders expected great things to be done, and by the blessing of God great things were done. These cannot be fully recorded here; but the seed sown brought forth a rich harvest. Thousands of people from the country who heard the Good News for the first time were impressed. Like the Samaritan woman, they went back to their villages and told about the Christ so that both in the

city and the country people became interested, and not a few became Christians.

Mr. Akagawa, by organizing his own church for work at the Exhibition and by securing the continued cooperation and help of the other Baptist Churches in Kobe, Hiogo, Himeji, Kyoto and other places, carried out the part allotted to the denomination and made a valuable contribution to the Christian cause. This same energy and enthusiasm Mr. Akagawa has through the years up to the present expended in the interests of the Kingdom in Japan with marked success.

During the Russo-Japanese War of 1904-05 Osaka was fortunate in having among its workers another man who was specially fitted to take advantage of the opportunities that came to the Baptists at the time. Mr. Kamekichi Takeda who had succeeded Mr. Akagawa had a genius for friendship. Interest in folks could be read in his face. His smile encouraged confidence. Magnetism was part of his natural outfit, and grace had added the love without which Christian work cannot be done.

The Russian War brought to him an opportunity for wide service. He began by going with Mr. Scott, Miss Hughes and a number of church members to minister to the soldiers at Umeda Sta-

Cooperation at Osaka Exposition Preaching Mission

tion where long lines of troop trains stopped for a few minutes. His personality appealed to the men. They paid such attention to the messages brought to them that he was given the chance to follow them to Manchuria to minister to their spiritual needs there. He went to Port Arthur, where after the capture of the Russian Cathedral and its being put at the disposal of the Y. M. C. A. he preached to the men during their hours of leisure.

A little later when the heavy toll of wounded men from Nanshan and other bloody battle-fields were being sent home to fill the hospitals, Takeda San also returned since opportunities for service were now greater at home. All that was done by Christians in the hospitals during the quiet time when the soldiers were convalescing cannot be told here, but it is not too much to say that until Mr. Kagawa began his nation-wide Christian campaign a few years ago, no work done by the united Christian forces made a wider or deeper impression than the hospital work done during the War. Copies of letters lying before me written by grateful soldiers in different parts of Japan and Manchuria bear witness to this. As one of the organizers and leaders of this work Mr. Takeda of the West Baptist Church played a conspicuous part in the work of the station.

During the war the East Church was without a pastor, but a Buddhist priest who had been converted to the Christian faith was getting ready to occupy its pulpit, and ready later also to preach to an audience that extended far beyond Osaka - beyond even the bounds of the Baptist denomination. The name of the priest was Kaku Imai.

In a public bath where the Japanese after the Roman fashion gather and linger over their ablutions, the priest found himself in the same refreshing waters as a young Christian. The latter showed his faith by his works. He scrubbed the back of the priest, and as he did so, there being no priestly garments to indicate what manner of man his fellow bather was, he made known to him his own faith, what it had done for him, and how that very night it was to be explained by an American missionary from Sendai.

The living faith of the Christian, together with his testimony and his spirit of helpfulness, aroused in the priest enough interest to take him to the church where he heard Dr. J.H. DeForest, a Congregational missionary. It was the first time that Mr.

Imai had heard the Gospel of Jesus Christ, and God used the words and illustrations of the missionary to stir up in the heart of the priest a determination to find out whether the good tidings he had heard were really true. There is no need to go on with the story. It is connected with Osaka only because the priest came there as a Christian worker.

Now, Buddhist priests are not all preachers, but some of them are, and a few are really great preachers. Imai San was one of the select few, and like Saul of Tarsus he had found in Jesus Christ a message that burned within him like a fire. He was able to adapt that message to the Buddhist mind, for he knew the strength and the weakness of Buddhism. The result was that calls came to him from missionaries of different denominations who were working in strong Buddhist centers to go among them and help them to evangelize their fields. In order that he might be able to do this the Baptist Mission asked him to take up the work of a travelling evangelist. This he did.

Before taking up this general work Mr. Imai labored for seven or eight years in the city of Osaka and like the others already mentioned made a valuable contribution to the building up of the

Evangelist Imai: Priest, then Preacher

work of our Mission there.

The successor of Mr. Imai was Mr. Toru Ogawa. For nearly twenty years Pastor Ogawa was so closely associated with the Footes in the work of the station that only Mr. Foote could tell what he did to consolidate and strengthen the churches and to lead them to cooperate with the Mission in its efforts to make the evangelistic work keep pace with the rapid growth of the city. His last years were years of pain and suffering, but these did not affect his spirits or interfere with his work. When he was not able to walk, his friends led him to the platform and when the strain of standing could not be borne he would sit down on the pulpit chair and preach to his people. And so laboring and living Mr. Ogawa served the churches, the station and the Mission till God called him home during the year 1932.

In addition to the men from the Seminary there are several laymen whose names will always be linked up with the work in Osaka. If it were not already time to move on to the next chapter many names might be mentioned, but only two will be noted.

Mr. and Mrs. Kikusaburo Naruse are now the eldest living members in the city. For over thirty years they have been pillars of the West Church. Through the study of the Gospels they became Christians taking Jesus Christ as Saviour and Lord. Then led by the Spirit of God they began by their example to teach their teachers the meaning of salvation. For them it meant a new life of power. To those who watched them it seemed to be a deliverance from the selfishness that lies in ambush in the heart, ever ready to rise into activity and become sin.

They became victors through faith. Thirty odd years ago when Mr. Naruse's young friend, Mr. Yamada, was told by the doctor that the spots which had begun to mark his face were not the result of nicotine poison but of leprosy, the leper who had been very popular quickly lost his friends and even his wife fled from the scourge. But Naruse San, the young Christian, did not shrink, nor hesitate nor flee. He simply and unostentatiously did what his Master had done and taught. He stayed by his stricken friend and ministered to him, stayed on when his friend passed through darkness of soul and entered the valley of the shadow of death. By his steadfastness and fidelity he helped to keep up the morale of his friend and to restore his confidence in the Friend who sticketh closer than a brother.

As Mr. and Mrs. Naruse began their Christian life, so have they continued. They have become in Osaka living epistles of Christ, and because Christian character accomplishes more than Christian preaching they have made a great contribution to the cause of Christ.

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CHAPTER VII

Feudal Opposition Overcome in Himeji

In Japan a town may become a city when it has a population of thirty thousand, but not before. Himeji had the necessary qualification but none to spare when the Baptist Mission essayed to enter. In a country of large cities this little city seems scarcely worthy of notice, but history has not dealt with her according to her size. History, legend and romance have all lingered around the little city situated on the plains of Bantan about forty miles southwest of Kobe. She even overshadowed her near neighbor, the town of Ako, famous as the home of the forty-seven *Ronin* who, it will be recalled, went out to avenge their leige lord and incidentally to enrich forever the drama of Japan. Though her population is small it is select and her castle has dominated the landscape for nearly three hundred years. It is still imposing and attracts the attention of those who journey southward by rail to Kyushu, Korea, or Manchuria.

Himeji did not welcome the Mission. She did not desire Christianity. All that her citizens wanted of the foreigners was to be let alone. Many of them were old families of *samurai* rank, - poor in this world's goods, but proud of their heritage and the position they had occupied in feudal days. They still had their ancient homes. These were sometimes small, but each was surrounded by a high mud wall to shut it off from prying eyes and vulgar curiosity. Would these walls be sufficient to shelter them against Christianity which their forefathers thought had been rooted up and destroyed, but which was again in the land, working with a strange power and vitality? Trusting not so much in their walls as in their strong will to resist, the *samurai* citizens waited for the supposed enemy to make the first move.

When the early Christians were confronted with such an obdurate city they shook the dust off their feet and went elsewhere. In modern missions that is not generally done. The present method is to accept the hostile situation as a natural one, and to make plans for a long siege of the opposing stronghold. The history of mission work in Himeji is the story of a

siege where one side tried to enter and advance, and the other sought to bar the way and either prevent or delay the advance.

For ten years, the advantage was decidedly with the city. During the period from 1875 till 1885 several Missions tried in various ways to gain an entrance; but so resolute were the citizens that they foiled every effort that was made. There is no record of how they did it. They may have refused to rent a house to the foreigners, or they may have prevented the missionaries from getting the necessary passport, or they may have had allies among the Tokyo officials who dilly-dallied till the Missions grew discouraged and gave up. Whatever may have been the method of the citizens, it was for a time successful.

In 1885, however, a change took place. Christianity through the leadership of Mr. G.H. Appleton of the Baptist Mission gained an advantage. He tells us how it was done. Over the heads of the Himeji officials he made a strong appeal to the authorities in Tokyo for a passport to live in Himeji. The passport came and the missionary entered with the Gospel, but this advantage did not yield all the results expected. The citizens were not at the end of their resources. Acting together the *samurai* could prevent him from getting a dwelling place, and that is what they seem to have done. They could not prevent his visits, nor stop his intercourse with the common people, nor keep his influence among that class from spreading till there were fifteen Christians in the city. But the advantage gained seems to have been a temporary one, for in a short time the missionary who had made the advance left his converts and the city and went two hundred miles further on towards the south. One reads the record and wonders why the withdrawal was made at such a time. Did Mr. Appleton discover that satisfactory work could not be done in a place like Himeji unless he could reside there? Did he find out that in between his visits his opponents had undermined the foundations he had laid? Did he grow discouraged, or was it the pioneer spirit that urged him to carry the Gospel to towns farther on?

The records are silent on these questions, but they are clear on what took place afterwards. The responsibility for the Christian advance in Himeji again fell on Dr. Rhees. His home was in Kobe. He could make only periodic visits to the place Mr. Appleton had left. He found that this was not enough; the

Miss Church at Hinomoto in 1897

little church did not prosper; it went backward. Feeling anxious about it and about the whole future of Christianity in such a hostile community Dr. Rhees and Mr. Thomson made an appeal to the Woman's Board for their help and cooperation.

Their response was quick and hearty. Miss Ella R. Church, a young missionary who had recently come to Japan and was assisting Miss Converse in the Yokohama girls' school, was asked to visit the south and discover whether it would be possible and helpful to establish a similar school in Himeji. Her report was favorable and the school was established in 1892 with Miss Church as its first Principal. To the citizens the Christian school was just as objectionable as the Christian church. They opposed it and their opposition seemed to have made it impossible for a time to get either pupils or Government recognition, even after land had been secured through the kindness of the Yoshikawa family and a building had been erected. Nothing daunted, Miss Church began the School with one pupil and no recognition. She was a woman of faith and had the will to conquer opposition. She had also a great capacity for work. Behind her, too, she was conscious of great reserves of strength. The Woman's Board gave her their whole-hearted support. Dr. Rhees and Mr. Thomson gave

her strong backing in her negotiations with Tokyo for the necessary permits and recognition. Her friends - both Japanese and foreign - joined with her in prayer to God that the opposition would turn into appreciation and that through the school many of the people would come to know the love that passeth knowledge.

One might close the chapter by telling that these prayers were answered - only it is more interesting to see how they were answered.

As the necessary permission to start the school came from Tokyo in 1893 officially it was opened in that year. The official opening and recognition was a hard blow to the *Samurai;* for the school - the symbol of Christianity - was now established not only in the city but right in the district where the *Samurai* resided. Writing about her neighbors Miss Daisy D. Barlow, who later joined the staff of teachers, says,

> "From my window I look down upon the neighboring Japanese homes, and long to do something to lead these people. But they are so utterly indifferent. No sort of bait will induce them to come to our home, and as we are not invited to their houses there seems at present nothing to do but wait and pray. Meanwhile I am going out to the highways, and am quite encouraged by the number of willing listeners among the common people on the other side of the moat. There the people do not shut us out of their homes by an exclusive attitude like that of our *samurai* neighbors."

In justice to the *samurai* of all Japan it should be mentioned that as a rule they did not adopt an attitude of hostility to Christianity, though they did so in Himeji. On the contrary they were rather disposed to give the religion of the foreigners a fair hearing. Most of the churches had among their members men who in feudal times had been entitled to carry two swords - a privilege accorded to *samurai* only, - and throughout the country the most conspicuous Christian leaders belonged to the *samurai* class. They were no longer a separate class, for their distinctive rank had been taken away at the time of Meiji restoration in 1868. But no outsider could deprive them of their knightly traditions nor dissolve their superiority complex as to their powers of leadership. As in feudal days they had been feared because their swords were sharp and their tempers uncertain, so down to the present day they are respected as the men who in a special manner have brought loyalty and all the best traditions of the past into the new age.

The girls' school in their midst appears from Miss Barlow's letter to have had a depressing effect on the *samurai* opponents. They had not been able to prevent its coming, but they might be able to establish a polar circle around it and keep it frozen up, so they ignored its existence, and would have nothing to do with the teachers. But it was difficult to keep up that attitude. The work of the school went on, students gradually came to it from other parts and from the homes of the common folk in the city. It was education and not swordsmanship that counted in this new age, and the daughters of the *Samurai* must be as ready for the new era as their parents had been for the period when the strong, skilful arm fought its way to the front. And so it was that while the missionary teachers looked pensively from their school windows at the *Samurai* neighbors and wondered how they could get into touch with them, we may be sure that these same neighbors, anxious about the future of their children, looked furtively from behind their paper windows at the school building, and wondered if they might not after all take the risk of sending their girls there. God was using their affection and ambition for their children to change their attitude to the Christian school. Then there were the small children who played on the streets. They were generally on the side of the angels. Even the little ones from the *Samurai* side of the moat could be organized into Sunday Schools. With all these allies and strong confidence in God as their helper, the women missionaries made their plans and carried them out.

Their first care was to create a school which from an educational and ethical standpoint would make a strong appeal to the citizens. They believed that religion should be included in the curriculum. The religion of Christ was part of their own lives, but the school was not established altogether for propaganda. It was there to give the girls who came a liberal education, and to satisfy parents who were concerned regarding the moral and spiritual training their daughters received, and the atmosphere in which they lived while at school.

That the missionaries succeeded in making such a school as they had planned is clear to any one who goes over the yearly reports. Beginning without official recognition and only one pupil, after the first year they secured the required recognition from the Government, and in three years had all the students the

school could accommodate.

Among the students there must have been several daughters of the *Samurai*, for later on Miss Church reports one half of the girls being members of that social group.

Not all of the students were city girls. The towns and villages around sent their quota, and a certain percentage came from the Inland Sea districts. These girls knew that in the Christian school they would have better opportunities for studying certain subjects than they could have anywhere else in the district. These subjects meant a great deal to some of the girls; but to their parents, there was something in the school that was of more importance than music or English. They valued the personal interest which the teachers took in each of the girls, the care they bestowed on their moral and spiritual training, the high example they set before them, and the careful oversight they exercised over all that pertained to the welfare of the students. The *Samurai* parents especially would appreciate that. They may not have liked the idea of having the New Testament used as a text book on Ethics, nor the teaching of Jesus Christ taking the place of the teaching of Confucius; but they could see with their own eyes that though the tree was neither an import from China nor native to Japan its fruit was good; so their daughters went to the school and studied side by side with the daughters of the soil and the fishing village.

The Himeji Girls' School has been served by a succession of splendid American women during the forty odd years of its existence.

The stress and strain of the opening years affected the health of Miss Church - the first Principal - and after ten strenuous years of service she returned to America where she died in 1918. Miss Florence Duffield took her place, with the understanding that she would be relieved for evangelistic work in Osaka as soon as possible. She was so relieved and Miss Harriet Witherbee became Principal, having as her associates at different times Mrs. Mary Hawley Briggs, Miss Katherine A. Dodge and Miss Florence M. Rumsey.

Each of these women left her impress on the school. One of them - Mrs. Mary H. Briggs - had to crowd all her Himeji work into two short years, and then God called her home. Another -

Miss Dodge - was given only four years to complete her work in Japan. And yet in these short years the lives of both were full and fruitful. There are letters of their associates telling the story of what they did and what their lives had meant to the district. Missionary history is full of such letters, but the dominant note in them is not one of sorrow. It is a note of triumph, for the letters were written by men and women fully persuaded that the opportunities awaiting their friends would be greater than the ones left behind.

There is, however, one note on a minor key in some of the missionary letters. It is struck when a valued and much needed colleague for reasons of health, or because of family circumstances, or for any other cause, feels the necessity of leaving the mission field permanently and returning to the home land.

This was true of Miss Barlow, who had either to go home or to die at her post. She did not lack the sacrificial spirit. In Ikeda, in the Ryukyu Islands or in Kyoto her foreign and Japanese associates all bore witness to the cheery, courageous spirit of this woman who went on with her work in the face of much physical suffering. In California she regained her health, found her sphere of work, and till the day of her death in 1925 continued to help the churches in Japan.

Miss Rumsey spent six years in Himeji, working hard. Everybody liked her. The students were her friends. Teaching them was a joy to her, and out in the city bright-eyed children watched for her smile. But she went home on furlough and could not return. She now continues her work among the Japanese of Seattle.

Miss Witherbee became Principal of the School in 1902 and continued in that capacity till 1907 when Miss Dodge

Misses Wilcox, Bixby, Acock and Post - Hinomoto

took charge. In that year Miss Witherbee was married to Mr. Francis C. Briggs. But she was again called back to the school when Miss Dodge's health gave way. She continued to serve as Principal till 1910, at which time the coming of Miss Edith F. Wilcox left her free to associate herself very closely with her husband in evangelistic work. Their united work in Bantan remains to be mentioned.

The Himeji Girls' School - now known as Hinomoto Jogakko - owes a great deal to Miss Wilcox: for twenty long years she was its mother. Under her it grew to maturity. She nursed it, stood up for it in Mission Conference, pleaded for it with officials, and with a facile pen laid its needs before the Board. But above all she prayed for it, and prayed with strong faith that God would prosper the work of her hands. He did. The school prospered. Mrs. Briggs had seen its growing pains and secured more land. It was soon needed and proved insufficient. Miss Wilcox succeeded in getting still more and in 1913 new buildings were erected.

This imposing change made an impression in the city, and when in 1914 the new school was dedicated the Mayor and the leading officials came with their congratulations. The Government also a little later signified its approval of what had been done. They granted "shitei" (government recognition) in 1918, a privilege highly esteemed by the students. But what the energetic Principal valued most was the privilege of continuing with the teaching of Christianity without let or hindrance.

The long siege had been effective. While the attitude of the people was changing, so also were their sentiments. By 1923 they had changed so much that one hundred and sixty-nine of their daughters were studying in the school class rooms, and ninety were taking entrance examinations though they knew that less than half that number could be admitted.

One cannot help wondering if the little lady who had the courage to come as the solitary student in 1892 was near enough to witness the change that had taken place after thirty years.

There were among the women missionaries those who were eager to take advantage of the changing ideas regarding Christian education in Himeji and district. They saw a wide field of opportunity opening up, and the influence of Japanese Christian

women rapidly extending not only in the home, but in every sphere of social and national activity. Miss Annabelle Pawley was among these forward-looking women. During the furlough of Miss Wilcox, she became Acting-Principal of the School, and in cooperation with the missionary in charge of the field brought before the Mission plans for its enlargement on a new site. The plans were approved. Land was purchased and preparations were made for the removal of the buildings to the new location. The Board at the time, though they approved of the recommendations, were not sure about their ability to bear the financial strain that would be involved. There was some delay, followed by doubts and difficulties which could not be overcome, with the result that the Mission was not able to follow this vision of one of its seers.

When the principalship of the School in Himeji passed into the hands of a Japanese, in 1931, the Mission was fortunate in having Miss Vida Post there as a teacher. Miss Post had given more than a dozen years of splendid service to the institution. Being deeply interested in its progress, she gave the same hearty cooperation to the Japanese Principal as she had given to her friend, Miss Wilcox. But when the period of adjustment had passed, she resigned and went back to America in 1935. Her departure left a problem for the Mission, for they had no one to take her place. It also left the School in a difficult position, since the citizens and the student body looked on the missionary teacher as one of the strong pillars of the institution.

In October 1917, Miss Alice C. Bixby had been sent to the School in Himeji as a teacher of Music, and there she served until 1928 when, against protests of the School, she was sent to fill an emergency in the Yokohama School. After furlough, she served four years in the Sendai institution. Again, against the strong protest of her Principal, she was removed, this time to assist the new Japanese head of the Osaka Bible Training School. After only a year and a half there, her work was once more interrupted by a call to return to the School in Himeji in the emergency arising from the return to the States of Miss Post. Here she remained for some years.

Miss Bixby is the sort of teacher who inspires in her pupils a love for music and who develops their talents in an unusual way; but she is an evangelist as well as an educator. Her passion for music is exceeded by her passion for souls. There is some-

thing within her that sends her out among those who as yet cannot understand any music save the universal chord that Jesus touched when a great multitude followed him. Miss Bixby touched, and keeps on touching, that note. Whether in Himeji, in Sendai, in Yokohama, or in Osaka, she has a message for the people, and the common folk hear her gladly.

At the time of Miss Bixby's return to Hinomoto Jogakko, Mr. Kembi Yamamoto was the Principal and had been such since 1931. With training both in Japan and in America, with ample experience in the Yokohama School as well as locally, and with a strong Christian character, he was splendidly fitted for this position. Ill-health, however, forced him to resign, so that for some time Miss Bixby was obliged to carry the responsibility, until a new Japanese Principal could be found. In 1937, Mr. Saburo Namioka, - also trained in America - who had been pastor of the Himeji Baptist Church, was elected to the principalship of Hinomoto Jogakko.

Since Mr. Namioka took the headship of the institution, his foreign associate has been Miss Goldie Nicholson who had previously served in both the Yokohama and Sendai schools. She did much to keep up the high educational standards of the institution through her work in the classroom and exerted a fine Christian influence on her students in extra-curricular activities during this period when work was growing exceedingly hard. Her withdrawal for work among Japanese on the West Coast of the United States was a heavy loss to Hinomoto.

Principal Namioka's Family

The Himeji School has grown as rapidly as its cramped quarters would allow. These last years have been extremely difficult financially. According to the requirements of the Department

of Education, buildings and land have had to be enlarged, and yet at the same time the work has been continually retarded by lack of endowment funds. Because, no doubt, of the good reputation of the School, Government authorities have been unusually patient; but it is a question how long Hinomoto can continue to wait for the needed improvements. As this is the only Christian school for girls in a radius of at least 125 miles, it is filling a real need.

It has already been mentioned that the Himeji School was established not chiefly for the purpose of propaganda but in order to give the students who entered the advantage of a liberal education which also included the teachings of Christ. Many of the students were ignorant of Christianity when they came, some deeply prejudiced and opposed to this religion which they looked upon as a foreign importation. A few of them - very few - may have studied the Bible in a perfunctory manner just as they would the ordinary textbook on Ethics. In spite of this, the great majority of those who were finally graduated became Christians during their years in the institution. Particularly was this true of the girls who boarded in the School dormitory. The teachers were in a real sense living epistles of Christ to them, and the truly Christian atmosphere in which they lived helped them to understand and appreciate the teaching of Christ; the result, in the end, was a personal surrender to Him as Lord and Saviour. Moreover, before they left school, many of these girls were trained Christians with high ideas of life and duty; they had something within them which they desired to share with others.

Their opportunity to share their faith and experience came through the Sunday schools which had first been opened by Miss Church and which had gradually been extended by her successors. In 1907 in the Sunday schools conducted by these Christian students and their teachers there were as many as 400 children receiving regular instruction. By 1918, this number had increased to over a thousand. The results cannot, to be sure, tabulated like enrollment statistics. But they can be imagined.

Dr. Harvey Howard, a missionary in China who was captured by bandits and held for a considerable time for ransom tells how his captor - a cruel, hardfaced Mongol outlaw - broke down when he heard his captive singing a child's hymn. "Stop!" he yelled, "I can't stand that!" Years before, it seems, he had heard that

song in a Sunday School and had carried the echo of it through all the crooked ways of his crooked life, and there in that lonely spot in the Manchurian wilds his husky voice and averted eyes told of impressions received in Sunday School which even a life of crime could not efface.

The children in Himeji who were attending Sunday School in 1918 are men and women now - most of them probably with children of their own. If their attitude towards Christianity now is different from the attitude first taken by their parents, the change is due in no small measure to the Christian teachers who sought them out and shared with them the gifts of God.

From 1922 to 1935 the representative to the Woman's Board in the work for women and children in the Himeji district was Miss Amy A. Acock. Sometimes the school claimed her help, but children never needed to put in any claims for her attention: they received it freely and generously. She sought them out, shared her home with them, went after them to the neighboring islands and taught them and their mothers also of Him who saw the Kingdom of Heaven in the deep questioning eyes of a child.

Miss Acock truly followed in the footsteps of the women who, knowing that Himeji was a citadel which would not easily yield to the influence of Christ, went there by choice, began their work in the name of the Lord and continued it till the opposition weakened and the citizens came to appreciate the name they had hated and the religion they had feared.

There is still opposition in the city of Himeji; but it can no longer pretend that it offers resistance to an evil thing, for the Christian tree has grown up in the midst of the city and the people know that its fruit is good. There are today still those who hold themselves aloof, but it is done with the secret feeling that they may be repressing what is God-like in themselves, and yielding to the inertia of their lower nature. There are still the masses who have not heard the Christian Message, but they will hear it. Hinomoto still continues its work of education, and the Christian graduates become mothers in the homes, teachers in the public schools, wives in the cities and villages; and being Christians they will share with others what God has freely bestowed on them.

Mr. Francis C. Briggs took charge of the Himeji field in 1903. Mention has already been made of the death of his first

wife in 1904 and of his marriage two years later to Miss Harriet Witherbee, who had been the warm friend and companion of the first Mrs. Briggs. Together they labored till the death of Mr. Briggs in 1918. Both had a strong love for their field, and more especially for the great hinterland that lies between Himeji and the western shores of Japan.

No account of the Himeji Station would be complete if it did not tell something about Mr. and Mrs. Briggs - the influence they gained in the city, their adventures of faith far beyond its borders, their tramps through mire and snow, their contacts with farmers and fishermen and weavers, and last, but not least, the joy they got out of all their work.

Frank Briggs had a feeling that a missionary in a city like Tokyo with its population of nearly six millions was handicapped, and that the country or country towns of Japan were the places where one had a unique opportunity to become a leader and to make his Christian faith and his Christian manhood tell on the life of the people. Sometimes he wrote or spoke about this in a bantering way, but underneath the banter there was the serious conviction gained by experience both in the city and the country. The following quotation is from one of his letters written as he and Mrs. Briggs were engaged in their chosen work. He writes:

> "I hesitate to send an account of our doings in this back country during the winter snow because of the possible consequences. There is danger that the joy of such work will make every last man leave the city where he seems so comparatively small, and makes so slight an impression; danger that he will hasten out to a place where he can create an impression by merely walking along the highway, where the crowds flock to a meeting whenever they hear his name announced as a speaker.
>
> "Here we have three advantages. First, the people have time to think; second, the foreigner is still a rara avis; and third, the teaching which was formerly hated is now well spoken of by the papers which now have wide circulations.
>
> "We arrived here the last of January and immediately gathered the scattered Christians for conference. As deep snow and bad roads made it impossible to travel a long distance, it was decided to try neighborhood meetings in the homes of the Christians for the first week. They were so successful that we kept it up every night for a month. Each householder advertised the meetings in his vicinity. The attendance ranged from fifteen to two hundred; average attendance in the fourteen different places was sixty. Mrs. Briggs found

the women always ready to listen. Several have confessed their faith, and there are a large number of inquirers. We had an eight-mile walk through the snow before we reached Izushi. We found our man ready and waiting for the Christian message. When an inquirers' class was opened twenty people immediately enrolled.

"Five miles further on we came to a village with twelve hundred souls. Never had there been a Christian service in the place; but the son of a prominent family, through hearing elsewhere, had become a Christian. He arranged for us to preach in the district 'Silk-worm Inspection Building.' There was a snow storm at the time of the preaching service, but the place was full. The whole village seems to have been ready to hear. The meeting lasted for three hours, and at the end a fine group of young men stayed on; they wished to hear more. Among them was a temple keeper. Think of this, you poor city workers! The whole field is ours, and likewise the responsibility!"

Without a doubt, the personality of the messengers had a great deal to do with the cordiality of their welcome, and the attention given to their message. They carried the Good News through Bantan as the angels had done at Bethlehem with music and gladness. Sorrow had not passed them by, so they knew how to meet the sorrowful, but the joy of the Lord was their strength.

Some of God's messengers hide their joy as the oyster hides its pearl in deep waters. Frank Briggs could not hide his. It bubbled over like the water from hot springs at Arima - a favorite spot of the Mission among the mountains near Kobe for its Annual Conferences in the early years. At the springs as we remember them, crowds used to gather to watch and wonder and dip in their glasses that they might drink. The Bantan villagers were attracted to Mr. and Mrs. Briggs in that way because their Christian joy came from a deep and abiding fountain, so that the farming families would leave their mats and their charcoal fires and would tramp through the January snows to the Christian services, hoping that they might dip in their vessels and drink at the same fountain.

But though joy attracts the Japanese, it is not for them the one thing needful. Their heroes were often stern men, with little joy in their lives, and no trace of any on their faces. They are held in honor because they were real men - loyal, courageous and faithful. It has become second-nature for the Japanese to render outward honor whenever they are officially called upon to do so. They bow their heads at a given signal, but they reserve the homage of the heart till they see character, and they

watch for that as they watch for the harvest moon.

In addition to the joy that lit up the faces of Mr. and Mrs. Briggs the people looked underneath and saw more. There was the faith that made the Christian religion a living thing, the love that illustrated the Christian message, the courage that made light of the cold and the snow of the slushy roads and the long walks, and of all the difficulties and opposition that cropped up. The villagers forgot that the visitors were foreigners when they brought with them such a spirit of friendliness as to sit down among them and talk sympathetically about the rheumatism that afflicted the old grandmother, or about the school, the children and the home lessons, and always about the Father who was looking for them and waiting for them to turn their hearts towards Him. It was the personality of the missionaries and their Japanese associates which gave the people of Bantan their first impressions of Christ and Christianity. And the longer they knew Mr. and Mrs. Briggs, the higher up they placed them among those who through faith wrought righteousness and obtained promises.

When Mr. Briggs died in 1918 the *Osaka Asahi* newspaper, one of the most influential papers in Japan, gave to its readers a long article on his life and work. It emphasized the fact that not only the Christians but likewise the whole community had suffered a heavy loss. If the Christians had lost a teacher, the villagers had lost a friend and the city a benefactor. They mourned together.

Mr. Briggs' death was undoubtedly hastened by the extra work he undertook after the death of Captain Bickel. He had for years taken a deep interest in the Gospel Ship and the unique work on the Inland Sea. When the Captain died, Mr. Briggs took his place and he and Mrs. Briggs made their home on the boat. With the help of Phillip Bickel - the Captain's son - the good ship was kept going and the whole of the work was kept up just as the late Captain would have wished. But the strain on a landsman was great, and Mr. Briggs' health gave way. He had been very reluctant to quit his post and had hung on a little too long. When he finally yielded to the advice of his friends it was too late, and he died in San Francisco on his way home to Boston.

Four of the most prominent workers in the Mission - Miss

Whitman, Dr.Dearing, Captain Bickel and "Frank" Briggs - had all been called during 1916, 1917, and 1918 - those years when Death was King in Europe.

Of Mr. Briggs his friend, Dr. Charles B. Tenny, wrote,

> "Frank shared the unusual musical ability of his family. What a wizard he was to get music out of a bunch that had no special musical ability! At Arima and Takayama - a delightful summer resort on the coast near Sendai - with the children, at Conference with the choir or the glee club, what contagious musical enthusiasm that did the impossible, bringing out more than there was in us! Shall we ever have the heart to try again without him? How the children loved him and his songs! No one else, not since Dr. Bennett anyway, has had quite such a place all his own in the hearts of the Mission children. How natural and appropriate that he should have come to be called locally 'The Saint of Bantan'."

During her husband's illness on the Gospel Ship, the strain on Mrs. Briggs had been severe. On the voyage home as he gradually grew weaker the strain increased; but as her day was, so according to God's promise, was her strength. When Mr. Briggs died, she felt that her own personal sorrow did not release her

Mr. and Mrs. Briggs Welcomed, Mrs. Bickel (white waist) Farewelled on the Gospel Ship

from the service to which she had been called. Accordingly, she returned again to Japan for a short time and filled in the gap at the Himeji School between Miss Pawley's leave for furlough and the return of Miss Wilcox. The experience she gained in the Himeji School, in the city and country evangelistic work, and in the wide range of service carried on by the Gospel Ship had fitted her in a peculiar way to help the younger women; her very presence was an inspiration to them. Both in Japan and in America she has always carried with her the mirror which reflected the Master whom she and her husband had seen by faith and served in love.

Though the ship has gone, the Himeji missionaries have kept up their interest in the Inland Sea field. They have been near enough to cooperate in special evangelistic efforts at any season, and the responsibility has fallen on them during the furlough of the missionaries appointed to the work on the Inland Sea. Miss Amy Acock, stationed in Himeji, for a number of years made regular and frequent visits to the Islands in the interests of the Women's work there.

Mention should be made of four missionaries who after the death of Mr. Briggs spent a short period in Himeji and then returned to America.

Mr. and Mrs. F. M. Derwacter were in Himeji for three years. The Mission had a feeling that they would not be long in Himeji; the Seminary seemed to have marked out Mr. Derwacter as one of its future professors, a position for which he was specially fitted. But since it is an advantage for professors to know the field from which their students come, and a necessity for them to know the vernacular, the Himeji station was chosen for them. They were attracted to it, made a good beginning and a fine impression on all their colleagues; but then to the deep regret of the Mission, Mr. Derwacter's health made it necessary for them to leave Japan in 1925.

Mr. and Mrs. D. G. Haring went to Himeji in 1919 and spent about a year when they were called back to Tokyo for work among students. They were students themselves, keenly observant, and deeply interested in all the intellectual, social and spiritual problems of young people. Some of Mr. Haring's impressions have already been published. From the field he wrote,

"Japan is the only Oriental nation capable of standing on its own feet, and speaking in terms that must be listened to by the Occident. It is no longer a matter of saving her for her own sake - it is a necessity of first importance if the new world is to be a reality, and if the family of nations is to live together in peace."

The man who wrote that twenty years ago was like a chess player who sees many moves ahead. Recent disturbances in the Far East and conference tables in the West where Japan spoke in a tone that made America and England listen and ponder have proved the truth of his forecast. They should also bring home to Christian people everywhere the fact that there is a vital connection between peace in our own land and the spread of the Gospel and the Christian spirit in all lands. The peace we pray for is linked up with the duty of sharing with others what God has given to us.

Thus thought the pioneers who first knocked at the closed portals of Himeji; so also believed the women who built their school within sight of the *Samurai* whose sword was his soul; and so felt Mr. and Mrs. Haring during their busy term of service in Japan.

The last missionaries to work in Himeji were Mr. and Mrs.

Community Church in Rice-Farming Area

Willard F. Topping. Both are children of the Mission and both were born in Japan. The language came easily to them for they learned it in childhood; Mr. Topping got his first impressions of life in the north of Japan, while Mrs. Topping spent her early years with her father and mother on the Gospel Ship. There is now in the city of Himeji a strong, self-supporting church, and working in cooperation with it Mr. and Mrs. Topping gave much of their time to country work, preaching in the villages, and building up the churches that were planted by the earlier missionaries. It is an important work. To keep ideals of Christian service high before the country churches; to foster in the members a passion to seek the salvation of their fellows: to cooperate with them in service till they are strong enough to fight a winning battle against the heavy odds that still face Christianity in the country districts - such is the work of the country missionary, and it has constituted a challenge to Mr. and Mrs. Willard Topping which they have met enthusiastically, intelligently, with methods adapted to community-building.

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CHAPTER VIII

Rapid Advance: Strategic Retreat

During the First World War we were accustomed to hear a great deal about "strategic retreats", not always being comforted by the insertion of the word "strategic". What is true of war is also sometimes true of missionary work: there are retreats as well as advances.

The history of the Baptist work in Yamaguchi Prefecture might be put down as the story of a rapid advance, followed by twenty years of effort and ending in a strategic retreat.

The advance was not carefully planned. It was made in 1886 when there was no central organization to look over the whole field and give advice to the individual missionary about when it would be wise to go forward, or expedient to hold on and concentrate. Some missionaries find it difficult to concentrate. Their eyes are ever on the horizon. Reports reach them of groups waiting to hear the Word of the Lord, or cities farther on that are calling for a missionary; as a result they keep moving forward.

Mr. G. H. Appleton was one of these men. Mention has already been made of his entrance into Himeji after many difficulties had been overcome, and of his sudden departure at a critical time. Two hundred miles southward he travelled till he reached Mitajiri in Yamaguchi Prefecture. In the town of Mitajiri he spent only three months, but if the period was short, each day of it was crowded with experiences.

First, he saved a young man from death by drowning. The young man became his friend and helper. He needed both for there were dark days to follow.

It was summer and during the hot days of August his wife and two little children came down with cholera. After a few hours of suffering the elder child died, but he records with thankfulness that God spared the lives of his wife and younger child.

Hardly had they recovered when the eyes of Mr. Appleton were again fixed on the horizon, and he planned to go on to the town

of Yamaguchi. But while he was thinking of the needs of this town in the interior, several merchants from the seaport town of Shimonoseki called on him with a plea that he would make his home there where he would find the opportunities he sought for teaching and preaching. Thither accordingly he went and his labors were well rewarded. He also found time to go with his helper on preaching tours over the hills to Yamaguchi, Hagi, Tokuyama and Chofu.

The success of these our first missionaries in the town of Shimonoseki would seem to indicate that Yamaguchi Prefecture was ripe for the Gospel. In reality it turned out to be an exceedingly hard field. It was the home of the men who, in 1868 at the Restoration, had adopted the slogan "Drive out foreigners", and who had taken a leading part in overthrowing the *Shogun*, ostensibly because of his concessions to Western nations. Their feudal lord had mounted his guns on the heights above Shimonoseki and fired on foreign ships as they passed. When the British and French squadrons came to make demands that this firing should cease, the clansmen replied by fighting the allied squadron till their own forts were all destroyed. They then turned to encounter the *Shogun's* forces which were advancing to attack them by land, inflicting on them a crushing defeat. Thus the clan that held the Straits had shown its spirit of courage and independence. With some notable exceptions, the people at large had become hostile to foreigners as a result of this episode, and their descendants showed the same spirit of suspicion toward missionaries from a foreign land and their message. They were hard to win over.

However, with the seaport town of Shimonoseki, attitudes were somewhat different. All seaport towns probably have a tendency to become cosmopolitan, and when the Appletons went to Shimonoseki the place was taking its first steps in that direction. It was not a large town as yet, but it was the gateway to Korea and Manchuria across the waters. It had a future for which its leading townsmen were making preparations when they had gone to persuade our first missionaries to reside among them. In fulfilment of their promise, the townspeople gave the Appletons special opportunities for meeting and bringing their influence to bear upon the youth of their town, with the result that in nine short months a group of twenty-three were baptized and formed into a

church there. With the return, however, of the Appleton family to America in 1888, followed shortly afterward by Mr. Appleton's death, the first stage of our work in Yamaguchi Prefecture came to a close.

The second stage began in 1890. In that year definite plans were entered upon to evangelize the field, with special emphasis on education for women. Seven missionaries took the place of the two who had gone. Four of these were experienced workers. Mr. and Mrs. R. L. Halsey had come south from Sendai, ready to begin work at once; so also Miss Harriet Browne who had established a reputation for proficiency in the use of the language and thoroughness in whatever task she might undertake. Accompanying her was her friend, Mrs. Ellen Sharland - an elderly English lady of independent means, eager to assist in the work. In addition to these four experienced workers, there were Mr. and Mrs. T. E. Schumaker who had already had a year in language study in Kobe. And lastly, there was Miss Olive A. Blunt, sent out to establish a girls' school.

With all these seven at work, Yamaguchi Prefecture was now one of the best staffed stations in the Mission. It was also one of the best equipped of our stations: in addition to the girls' school, which was finished and running by 1892, there were three residences erected on the Mission compound - one for each of the families, and one for Miss Browne and Mrs. Sharland with their helpers. With such a large staff and splendid equipment, the work here seemed to be established on a permanent basis; no one dreamed of retreat. But there were some who were inclined to raise questions about the station, centered as it was in the town of Chofu, somewhat sleepy and ultra-conservative, some five or six miles from the key town of Shimonoseki. From the point of view of health, Chofu was excellent; but for doing work in the strategic center of the Prefecture - Shimonoseki - it left much to be desired.

In an age and country of buses and automobiles miles count little or not at all; but they count a great deal in *Jinrikisha* Land. An hour's journey over terrible roads from Chofu to Shimonoseki, a trip was no easy matter late at night; for evening meetings were necessary especially during the farmers' busy season in order to accommodate after the day's work was done and there was time to listen to Gospel talks. More than that, and a more

important factor to be met with, was the added fact that when missionaries went into the center from Chofu they were liable to be received with coldness as preachers from another locality, instead of with the warmth accorded to those who belonged to the same town, and had become identified with its life, as the Appletons had done.

But though these early missionaries lived in a quiet place they did not live a quiet life. The men were touring missionaries. The Prefecture was a large one and they lived a great deal on the road. With their Japanese associates they walked over the hills, preaching in the towns and villages. Chofu was only the haven to which they returned occasionally to rest and prepare for another campaign.

They needed such a haven, for out on their field they frequently met with a cold reception. Indifference was the general attitude; often there was active opposition, and sometimes there were riots and attacks on the houses where the meetings were held. Once in the town of Hagi, the old residence of the feudal lord, the riot that arose was so threatening that Misses Browne and Duffield were in actual danger.

Mr. W.E. Story, who spent three years from 1894 till 1897 in Chofu, gives the following account of one of his tours:

> "On this trip I had several disagreeable experiences. They began with bad weather, followed in succession by illness, the refusal of the *jinrikisha* men to pull me, a consequent walk of twenty-two miles over a road ankle-deep in mud, the refusal of the hotels in Tomaki to keep a Christian over night, the necessity of putting up in a loft, a long, cold wade through the shallows to reach a home-going launch, and then a journey to Chofu on the top of the launch in the teeth of a biting gale. I got home tired out but happy in having been privileged to preach the gospel in Yamaguchi, Hagi, Funaki and Owada."

While the men in the manner described were breaking up the hard ground the women of the station were working to change Chofu and make it a center of Christian life. Miss Browne, in addition to her Sunday School work, began to help destitute children, and soon found herself responsible for an orphanage. Through the help of Mrs. Sharland and other friends she was able to maintain these destitute children, and in this way gave to the townspeople a demonstration of Christianity in active operation.

The girl's school did not exist long enough to demonstrate

The Chofu School with Miss Cummings

its educational value. During its first years it showed forth the zeal of Baptists rather than interest in education. The interests of Miss Blunt were centered in evangelistic work. She had a rare faculty for getting in touch with people and dealing with them individually. The school was for her an opportunity; and with the devotion of another Xavier who utilized it to secure for her pupils the pearl of great price. According to Dr. Thomson's sketch of the school it had a threefold aim; - first, that the pupils should be well-grounded in God's word; second, that they should become missionary-spirited; and third, that they should learn to become good housekeepers and nurses. Music also was taught, but the teacher would not teach this desirable accomplishment to any girl who was not a Christian, nor even to a Christian pupil unless she was to practise for the glory of God. Alas, that we should sometimes hide His glory by the strictness of our rules and by our excessive zeal for what is mistakenly called His Cause!

But the first principal of the Chofu School was far better than her rules. She loved the girls, won their love and kept it even when their parents were inclined to question the efficacy of her educational methods. And how she worked to win that community! With soul on fire, she could not wait to get the lan-

guage. She began at once with an interpreter, and at the end of four years could report that she had taught 1550 Bible classes, while the interpreter by herself had taught an additional 500. So Miss Blunt went on for seven years after which she returned to America, mentally and physically worn out.

Chofu seemed to be the unfortunate unit among Baptist Mission stations. In spite of the healthy situation of the mission homes, the missionaries there in the early days suffered from ill-health. Of the seven who went there in 1890, only two were left in 1895: the Schumakers and the Halseys had returned to America and Mrs. Sharland had died at her post. Mr. and Mrs. Story who next came out to take charge of the field could stay only three years. Miss Blunt in spite of bad health was able to stay in the school for seven years; but Miss Louisa Cummings who followed her only stayed for three, while Miss Browne held on for six years and then resigned.

It sounds paradoxical that Japan - one of the healthiest of mission lands - should have more cases of illness among its missionaries than any other Asiatic land, and that Chofu - the healthiest of Baptist stations in Japan - should have created such a bad health record among its workers, during the first seven years after it was opened.

Another misfortune was the loss of the school building which was destroyed by fire in 1901. That closed the educational work of the Mission in the Prefecture, for it was decided not to rebuild. Miss Cummings, the Principal, resigned and went into other work, while Mr. and Mrs. Schumaker who had been in charge of the school during her furlough removed in the following year to the Hokkaido in the far north.

After the loss of the school building, the missionaries concentrated their efforts on evangelistic work. In spite of the gaps caused by illness, the station was still well manned. The Hills and the Steadmans had come to take the place of the families who had left. The former had transferred to Japan after they had been driven out of West China by the disturbances of 1895, while the latter in 1902 had come from Korea where they had spent several years in independent work. With these two families, Miss Mead, before she opened the Bible School in Osaka, labored for a time. Associated with Miss Mead in the work for women was Miss Inga Petterson - a new and energetic missionary who had

behind her a splendid record as a worker in America; but unfortunately she very soon joined the number of those in Chofu adversely affected by climatic influences. She went home to the States after a year or two of work.

The Hills were the first of the new group of workers to arrive on the Yamaguchi field. Mr. G.W. Hill was what has been termed a missionary statesman. After he had gone over his field he decided that Shimonoseki was the strategic center of the Prefecture, and had his own house and Miss Mead's removed to that town. It proved to be a wise move, the full effect of which was seen later on when the Southern Baptists had taken over the field and when Mr. Walne - of the Southern Mission - had established an independent church in Shimonoseki, and set up in the city a publishing concern that sent out the writings of Kagawa and other Christian messages throughout the whole Empire.

The changing of the center from Chofu to the city of Shimonoseki was not all that the Japan Baptists owe to the Hills: later on when they were transferred to Osaka, Mr. Hill continued to make changes and adjustments that greatly increased the efficiency of that station. By removing another residence and putting up a church building in a fine location, he hastened the day of the churches' independence and the happy time when the Japan Baptist Mission would be superseded by the Japan Baptist Convention. After twenty years of such service, to the great regret of the Mission, Mr. Hill's health made it necessary for the family to return to America where he took up other work. Mrs. Hill died in 1925, while Mr. Hill lived on until July 16, 1937.

The Steadmans continued in Chofu for two more years after the Hills in 1905 had removed to Shimonoseki. These were important years: the war with Russia was in its concluding stage. Throughout the conflict the various denominations had almost forgotten their differences; the greatness of the challenge confronting them had brought them together in a way never seen before. They now were efficiently organized for united service: in halls or hospitals they acted as a unit. The troops going to the front and the wounded coming wearily home saw at the stations as they passed the flag of the Cross, and not the banners of a denomination. In the midst of battles and wounds, sectarianism in Japan seemed to have received a wound from which it will hardly recover.

At such a time when the denominations were drawing together

it was the good fortune of the Mission to have a family like the Steadmans in Chofu. They worked harmoniously with their neighbors. They cultivated in a special way the friendship of the Southern Baptists across the Straits. By the rules of the two Missions, the Southern field had been confined to the southern island of Kyushu; but friendship is stronger than rules. The missionaries of the two Boards drew very close to each other; the Straits ceased to be a dividing line between them. The one mile of eddies and currents and rushing volume of waters was bridged by the spirit of amity. Across this bridge the workers passed more and more frequently. There was close cooperation between Moji and Kokura on the Kyushu side of the Straits and Shimonoseki and Chofu on the other. This cooperation paved the way for an adjustment of the two fields.

In 1908, Dr. Thomas S. Barbour, Foreign Secretary of the American Baptist Missionary Union, visited Japan. He attended the Annual Conference and took part in discussions regarding plans for the work. He saw that whereas the Northern Baptist missionaries in Yamaguchi Prefecture were handicapped by being separated by two hundred and fifty miles from the nearest workers of their own Mission, the Southern Baptists - just across the Straits - were in a favorable position to take over the field and vigorously carry forward the work. He, therefore, gave his hearty consent to the transfer of the work in that section to them.

Thus after thirty-six years of work in Japan and twenty in Yamaguchi Prefecture, the Northern Baptist Mission had evacuated Chofu, transferring its interests and responsibilities in Shimonoseki and the great hinterland to its Sister Mission. Thus it made its first strategic retreat.

In the Prefecture the work went on, but in Chofu the Southern Mission completed the changes that Mr. Hill had begun: they removed the last of the missionary homes, disposed of the land by the sea shore, and the sleepy little town, which had opened one eye and wondered when a Christian school was erected and seven missionaries came to live amongst them, shut its eye again, and drowsily went on its old way dreaming perhaps of Nirvana.

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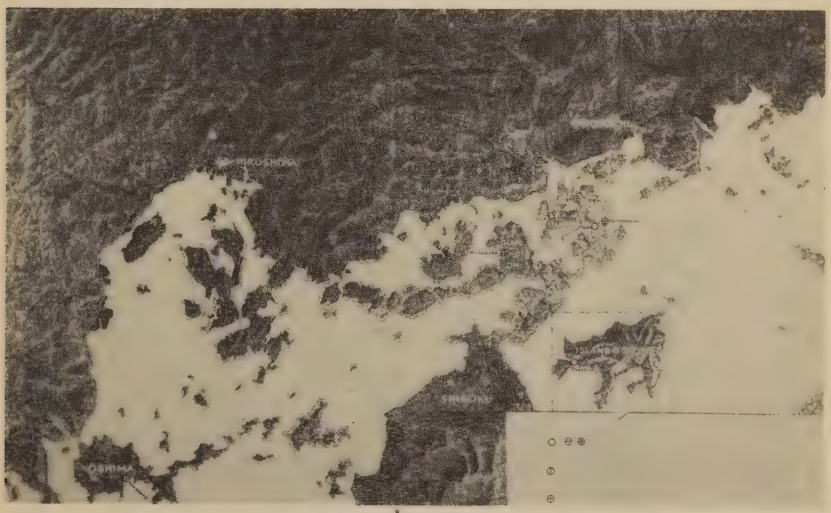
CHAPTER IX

The Inland Sea - A New Departure

In 1898 the Japan Baptist Mission made a new departure in their work: they entered a new field, and with a new type of missionary.

Japan - a small country - was already fairly well occupied by missionary forces, but there was still a sadly neglected region. The long chain of islands that dot the Inland Sea for a distance of three hundred miles, from the Straits of Shimonoseki to the harbor of Kobe, had for thirty years stood out as a challenge to Christianity, but the representatives of Christ had not accepted the challenge. There were thousands of these islands with a total population of about one million and a half. Occasionally a missionary or a Japanese Christian had made a visit to one of the islands near the mainland, but that was all that had been done. It was not enough. The Missions and the churches knew that it was not enough. Some even of the passengers on the ocean liners that sailed through the archipelago wondered when they were told that nothing had been done to give the islanders the Gospel.



Map of the Inland Sea Area

It was one of these steamship passengers - Mr. Robert Allan of Glasgow - who took the first step toward having the neglected field occupied, by offering to build a ship for the use of the Mission on condition that they would undertake to keep it going in and out among the islands carrying the message of salvation through Jesus Christ. This he did in memory of his mother who had been instrumental in starting the work in Ryukyu. This offer came as a challenge to the Japan Baptist Mission. It was taken up as a challenge to the Baptist churches of the North in America.

And to the appeal that was sent out from Japan came back a response worthy of the churches which had adopted Adoniram Judson and in faith had undertaken to support him in Burma. The Board in Boston accepted the challenge and the gift and the responsibility for evangelizing the islands of the Inland Sea of Japan.

Their first responsibility was to find a suitable man; naturally, the ordinary type of missionary would hardly do. The new work required a linguist who could learn the language and use it effectively, a shipbuilder who could come out to Japan, find out what kind of craft was needed, and build it - withal, a skipper who could take his boat through rough and uncharted seas, he at the same time to be a missionary who could teach the Bible and carry its message of life to all sorts and conditions of people on the islands.

He had to be a man of patience, for the isles were not yet waiting for the law; of courage, for the rocky bed of the Inland Sea was the graveyard of ships; of tact, for he must deal with officials who could easily put insurmountable obstacles in his way. Above all, he had to be a man of faith and power and good works for the simple folk on the islands would judge the Christian religion by its representative.

The Mission Board found such a man, but not without difficulty. It is on record that before their search for him ended their difficulties had driven them to such earnest prayer as our Lord illustrated when he told the story of the man who went after bedtime to borrow three loaves from his friend. The importunate man got his loaves, and the Board got Captain Luke W. Bickel. All the time that they had been looking for the right man, Captain Luke Bickel - a born sailor at heart - had, out of deference to his wife, been working on land as Superintendent of Publications

in the London office of the English Baptist Publication Society. There he was doing good work, to be sure; but he must often have been doing it with an inward eye cast toward the Channel where ships of the merchant marine moved out to sea.

Prayer brought this American sailor on an English landsman's job and the American Baptist Mission Board into touch with each other. In short, the sailor-missionary came to Japan in 1898 - thirty-two years of age and in the heyday of his strength.

While it is true that the *Life and Work of Captain Bickel,* by Dr.C.K.Harrington, has been put out by Revell's, it is surely not amiss to include herein some interesting details of one so closely associated with the work of the Baptist Mission in Japan as seen by his intimate coworkers.

Like most sailors, the Captain could entertain his friends for hours on end with his experiences ashore and afloat. Recalling his boyhood days spent in Germany, where his father managed the publishing business of the German Baptist Union, he gave us to understand that he had been a source of no little anxiety to his missionary father. His health was not good, nor was his temper. He was moody, petulant, irritable, wasting much unnecessary pity on himself, either because people did not understand him or failed to pay enough attention to him. Fortunately, he had a saintly mother who did understand him and who by her watchful care and training gained a great influence over him. His honored father was a scholar with a great capacity for work and organization, while his two sisters had their father's fondness for books and study. Luke also had his father's ability; but with him love of action and desire for adventure was as strong as love for books, and as for the routine of school work, he frankly hated it. Both father and son had strong wills which were inclined to clash on such questions as education and the future career of the boy. At first the father had his way, and Luke had the resulting life-long benefit, mixed with a certain amount of boyhood misery. He went to school and studied the prescribed courses till the dawn of manhood burst upon him. His health was still unsatisfactory, and although his mother shared her husband's desire that her only son should enter one of the so-called learned professions, she shared also her son's feeling about the necessity of choosing his own career. In his heart he had already made his choice and through the good offices of

his mother Luke went off to sea with parental consent and blessing.

The sea proved to be for him a fine finishing school. By the time he came to Japan he could build a ship and sail her in stormy seas; He could take undisciplined lads from fishing villages, and turn them into neat and trim sailors. He could in course of time by moral power restrain the men when they touched at towns of ill-fame on the Inland Sea where the local sirens came out in boats to lure them to the shore. But the chief lesson he had learned at sea was the same lesson that Paul had learned on land. He had come into vital contact with Jesus Christ. He had found out that Christ was alive, that He was in the world, that He was working, that He was saving men and calling them to cooperate with Him in work for the world's salvation. Like Saul of Tarshish, the young sailor was not disobedient to the heavenly vision. Self ceased to be the center around which his life revolved. Jesus Christ became his sun and center, and through His power he became a new man in Christ Jesus.

The Captain was six feet in height, of striking appearance, straight as an arrow, agile as a panther, and as nimble in mind as in body. Strangers took more than a passing glance at him as he strode about at his rapid pace through the streets of Tokyo or along the island roads. Unlike some men of action, he was a brilliant conversationalist. He loved to talk. That is how he acquired the language. As he built his ship he got a new word or a sentence from a workman, put it to immediate use, found out that it worked, and then used it till it became completely his own. In a short time he astonished his fellow missionaries by his fluency, and even the Japanese marvelled at this tall foreigner who could sit hours with them around the *hibachi* (charcoal braziers) and take part in their *sodan* (discussions) without ever being at a loss for words or apparently put to inconvenience by sitting tailor-fashion on the mats. He could out-palaver their best palaverers, and that ability in itself was a harbinger of success in a land where so much of the preliminary work is done by a talk over the teacups. If the new field was found to need a new type of missionary, this man in a Captain's neat uniform who picked up the language as he went along and had the tang of the sea in his talk, this man who spent his first months in a Yokohama dockyard giving lessons in shipbuilding and receiving instruction in Japanese craftsmanship, etiquette and psychology

- this man was certainly a new type.

Two years after the Captain's arrival in the Empire, the ship was completed and he started for his field. Dr. Thomson writes thus of the white ship passing through Kobe.

> "We were greatly delighted to welcome Captain Bickel and the Gospel Ship after its rough journey of 350 miles down from Yokohama. The Captain had had some experience of what the tail-end of a typhoon is like for he encountered one. The vessel weathered the storm nicely, hardly shipping any water and proving herself a sea-worthy boat as we all expected she would. She is a beautiful little vessel. We are proud of her and her commander, and we trust that there is a wide future of usefulness before both of them among the untouched islands of the Inland Sea."

For a whole year both ship and Captain disappeared. The Mission well knew that they were at work, but the Skipper did not take kindly to the writing of reports. He broke his silence, however, at the end of a year to tell the Mission what he had discovered, what he had done and what his plans for the future were. The planning of the work, the difficulties encountered

The Bickel Household on Board

and the unwearied perseverance of the man because of his firm faith by which he saw before him the cloudy pillar by day and the fiery pillar by night - these are all that can be mentioned in this short sketch. For fuller details we recommend "The Life of Captain Bickel" by Dr. C. K. Harrington.

The Captain was as sure of succeeding in his work as he was of the promises of God, but he did not expect immediate success. After his first year of cruising among forty of the islands, dealing with the people and taking note of their religious and moral conditions and the inherited prejudice of the islanders against Christianity, he reached the conclusion that the Lord had called him to a task that required time. Thus he wrote to the Mission:

> "Here I have discovered that it is no mere handful of people with whom we have to deal. Two, four, six, ten, twenty, forty, even sixty thousand people to an island make in the aggregate a large population. If owing to the hard nature of the soil it should please the Master that we in our time should only do the ploughing and the sowing, we shall be content and shall rejoice if we but see a little cloud like a man's hand that shall be the harbinger of future blessing."

Ten years was really his estimate of the time that would be required for preparing the soil and sowing the seed. He made his plans accordingly. Perhaps no general ever planned a campaign with greater care than Bickel planned out his work on this archipelago. This was one of the factors that arrested the attention of visitors to the ship and made it different from the work on the mainland where until the Mission Conferences came into being the work like Topsy "just growed". After a visit to the ship Dr. Dearing of Yokohama, who himself had a genius for organization wrote,

> "One of the impressive lessons of my short trip to the islands was the complete organization of the work. It has evidently been completely thought out from beginning to end. The Captain has not left to chance the doing of what God has given him brains to think out and plan for.
>
> "The second thing that impresses one is the permanence of the work. Possibly others besides the writer have felt that mission work carried on by a floating mission station, voyaging from island to island, must be attended by a degree of instability and uncertainty. This idea was completely dispelled, for as we voyaged among the islands we saw that we were passing from one part to another of a perfectly organized whole--a work

which has already acquired such a permanence of form, and become so thoroughly established that the islands can never become what they were before the Gospel Ship first visited them."

The organization was simple, but effective. The chain of islands, including the Goto group south of Nagasaki, was about five hundred miles long. These the Captain divided into definite groups. At first there were three groups with trained Japanese evangelists located on each of them. Eight months of the year each Japanese worker was stationed on the most central island of his group. From his center he went round by fishing-boat or by launch to the various islands of his field preaching, teaching and leaving carefully prepared literature to tell the story till he should make his next visit with more advanced literature to sell or give to those who had profited by what they had received. During the next four months of the year, each of the evangelists in turn lived on the Gospel Ship. There they had a busy time, for often the ship resembled a bee-hive during the swarming season. Curiosity brought crowds from the shore. At first they came to reconnoitre, and they were always welcomed by Mrs. Bickel who though she had no love for the sea had a deep love for people and by her hospitality and attention to all kinds of visitors soon made friends and gained the confidence of the women. Visitors never left without hearing the Gospel message. Even the ship had a message for them for in contrast to many of the homes on the islands it was always so spick and span that all unconsciously the people began to associate Christianity with cleanliness and order. With such a stream of visitors by day the evangelists on board always had an audience, and there they learned not only how to preach to the crowds but how to deal with individuals, for there were always some who wished to hear a little more after the meeting on deck was finished. In close association with the Captain during these four months as he took the ship from island to island, the evangelists also caught the spirit of their leader, came to an understanding of his purpose and entered into his plans in a way that they could not have done if they had been left all through the year, each on his own group of islands. Even more than that was gained by this simple plan of work, for the evangelists carried away with them the inspiration and encouragement they had received on board ship and imparted it to those in their group who had entered into the way of life. They became witnesses of Christ among their friends. Through the

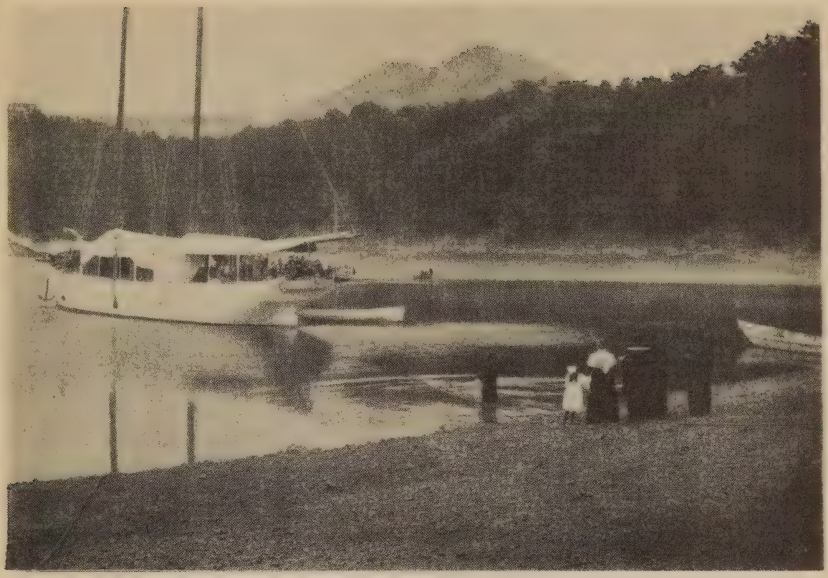
reports of what the ship was doing throughout the whole of the islands, the Christians on each island - where there were Christians - began to have a wider sense of relationship. Their horizon ceased to be bounded by their own village or even their own island; they found themselves related to Christians on other islands and eventually to all Christians in the great outside world.

This spirit of union was also fostered by another of the Captain's plans. He made up his mind to have only one church organization for the whole of the islands, with a single building situated on one of the islands in the central group. Once every year it would have a great gathering for worship and conference planning the work of the coming year. It was to be like a giant tree with branches spreading out to every island and village where the Gospel Ship had carried the message. The tree would support the branches, and the Gospel Ship would go round with the pruning knife and the stimulants necessary to make every branch strong and fruitful. Thus it was that the pattern of the ship, the training of the crew, the division of the islands into groups, the location of a Japanese worker in each group, the close contact of the evangelists with their leader on ship board, the type of church that should be organized if God gave him health and blessed his efforts - all of these details seem to have existed in the mind of Captain Bickel before they became realities on the islands of the Inland Sea.

When his work for uplifting the women of the islands and improving their position began to attract attention and he was asked to write something about it, he wrote:

> "On the wooded hillsides, in the lowland fields, in the farm yards, in the shops, in the boats, at the looms, in the houses, young and bright, careworn and thoughtful, old and haggard, independent yet docile, hard-working and patient ever, - they are here in their tens of thousands - these island women. Our work for them must be regarded as simply an adjunct to the general work of evangelization. It is a large and vital part of a far-reaching plan on inductive lines to lead the Island people up out of the depths of prejudice and superstition to the moral and spiritual heights of those who know God and his love revealed in Christ."

In giving the full outline of the Captain's plans the difficulties he encountered have been passed over too lightly, while space that possibly should have been reserved to tell of the way



Joining the Gospel Ship Church

in which God blessed his efforts has been trespassed upon.

At first the white sailing ship flying the Stars and Stripes was a novelty, and when the islanders had overcome their suspicions and fears the crowds came to see it. In the course of years the ship became a friendly messenger between the different islands, and the crowds continued to gather on her deck. Later still when the lives of those who lived on the ship had begun to make an impression on the islanders and their message began to be received as a message from God, they adopted the ship as they adopted the tides and the seasons, and made the most of her visits.

The Captain did not have to worry about empty benches; but he had to worry a good deal about his crew. The houses of ill-fame, and the gaudily-dressed women who hover around ships that cast anchor at towns on the trade route, are features known to all who pass that way. Conditions were even worse among the smaller islands away from the trade routes. Ordinary sailors do not view these as anything more than their legitimate rewards after the discipline and danger of a sea voyage. And the crew of the Gospel Ship were but ordinary sailors. In a few hours on shore where liquor was cheap and beauty alluring they could

almost undo and destroy the results that had been built up by months of work. Many a sigh and many a prayer went up from the Captain's cabin over his men before, by the grace of God, he succeeded in raising their ideals of life and conduct and securing their help in taking the ship, not only through stormy seas but right on to her final goal. The boatswain was the first to catch the spirit, confessing that while the Captain was studying the Bible and proclaiming its message he and others had been studying the Captain and had seen the truth in him. Now he too wanted to make known the truth he had discovered. In course of time he procured a junk and calling it the "Gospel Ship No. 2", he loaded it up with Bibles and other selected books. With these he sailed around among the smaller islands telling in his unique sailor's fashion the story of the cross, and how he had discovered its truth and power through a living Bible. In this way the Captain got over his first hill of difficulty. The mountain before Zerubbabel did not exactly become a plain. The sailors came and went, and required careful handling, but after the boatswain's conversion there seemed always to be a nucleus on board - a little leaven to leaven the whole.

The Captain talked less about his difficulties than about the guiding hand of God which had led him and his fellow workers. Sometimes, however, he made mention of the deep-seated prejudice against Christianity which he had found among the islanders during the first years. They had inherited this from ancestors who had lived in the 16th century where the country was closed and tightly sealed to prevent contagion from what was called "the vile Christian religion".

They had for the most part lived isolated lives; the new age, with its new ideas had hardly affected them. They hugged their prejudices closer to their bosoms when they first heard messengers from the Gospel Ship speaking freely about the religion their fathers dared not mention even in a whisper. But prejudice can be overcome. Sometimes it hardens into hatred; but far oftener through contact it changes into toleration, and not infrequently through the genial influence of good-will and kindliness it melts away and is replaced by sympathetic understanding, admiration, and friendship.

On the islands there was plenty of prejudice, but it rarely hardened into hatred. It did not get a chance. How could it

when these strangers from the ship came among them in such a friendly spirit? It is true that they preached "Yaso Kyo" (an early Japanese term for Christianity still common in rural areas, "Yaso" meaning Jesus and "Kyo" teaching) but they also worked for the good of people. They organized kindergartens and Sunday Schools such as some of the islanders had seen on the mainland; they entertained the children, and taught them to sing; they cleaned up every place they used and kept up a general fight against dirt; they visited the sick, even those who had dreaded consumption, and gave them medicine; they fostered the reading habit by their books, and once a month or once a quarter took the trouble to prepare and send out a magazine to each village.

Yes, these "Yaso Kyo" people certainly worked, and as they went and came on errands of mercy again prejudice gradually melted away; the workers were accepted as friends and the ship became a recognized part of island life.

It sometimes happens that missionaries are accused of coloring their reports regarding what has been accomplished on their fields in order to suit the taste of the home churches. The Gospel Ship workers did not have to do that. The colors were all there, as varied and striking as the Fall colors on the hills of Shozu island - situated in the eastern part of the Inland Sea; its autumnal foliage is famous. If there was ever any color added it was done by visitors of whom there were many. One visitor, after a week's tour on the boat wrote:

> "When we landed from the train at Itozaki, the Captain was there with the launch but no ship was visible to eyes unaccustomed to look over the broad waste of waters. 'Where is the Fukuin Maru, Captain?' we inquired looking suspiciously at the launch which did not seem fit for a landsman to journey in. 'Don't you see her over yonder in the distance?' We thought that we had good eyes, but no trace of the ship could we discover till the launch had puffed along for fifteen minutes, and brought us close enough for even a landsman to recognize the trim little vessel, looking very inviting as she rode at anchor in the smooth waters. 'Remember I have arranged for you to speak tonight' said the Captain as we got on deck and he hurried off to talk to some one who had come from the island to consult with him.
>
> "It is pleasing to notice how many of the islanders have come to look on the Fukuin Maru as their ship, and its Captain as their friend. Parents come with sad tales of wayward boys, householders come with tangled-up domestic affairs, even teachers come to talk over school affairs, and all who come find a

sympathetic listener. Better still, the Captain has a knack of getting hold of wanderers and straightening out tangles. One wayward boy of a well-to-do island family just now is on board under contract to serve before the mast for one year, his guardian having confidence that the discipline of the ship will have a salutary effect on the lad.

"The evening meeting was on the large, prosperous island of Ikuchi, every nook and corner of which seems familiar to the Captain and crew. How weird it seemed to a city dweller - this setting off in a row boat in a pitchy dark night to find the chapel. Dip! dip! went the oars as the men pulled on into the darkness. Steady! steady rang out the stentorian voice of the Captain, and the next moment we pulled in between two huge boulders of rock. Half led, and half lifted by the sailors, we got safely over to a footpath and began the second stage of our journey. Fortunately we had a good lantern, and we needed it as we twisted and turned through the field till we reached the village and the chapel. Just now the villagers work in the fields till the last streak of light has gone, then go leisurely home, eat their supper and turn out to the meetings any time between nine and ten o'clock. When once they get seated they evince no hurry to leave, so the services may continue till midnight. That night it was almost midnight when we got home and past midnight when we retired, thanking God that the morning light was breaking among the long neglected isles.

"Sunday was a day to be remembered. The sea, the distant hills and the Sabbath stillness made God seem near. In the afternoon seventy men and women came to hear God's word. Conspicuous among the audience was a tall, intellectual-looking man of thirty, and a bright, good-looking woman who had a boy of nine sitting by her on one side and another of seven on the other side. 'That man and the woman, his wife, are to be baptized today', whispered Mrs. Bickel, as we went over to be introduced. 'They belong to a prominent family in Setoda. Their conversion has been the talk of the island and has brought this audience to witness the baptismal ceremony.' As one looked at the audience he could not help being impressed with the importance of the work on this island.

"Over on Yuge island some leagues to the westward there is a large Navigation School, the Principal of which had come into contact with the Captain and asked him to look in when passing and give an address to his students. 'What shall I talk about?', queried the Captain, mindful of the fact that the school had been established by a Buddhist community and was receiving Government support. 'Talk about! Why aren't you a Christian, and known all over these islands as a Christian teacher? Talk about your religion. It will do the boys good.' Needless to say the Captain did, and now once a month a Christian service is held in that School.

"This was the day for the monthly service. Scarcely had we arrived when a little boat put out from the shore, and soon the Principal was on board welcoming us with an enthusiasm that was more typical of the west than of the east. Following closely behind came a large *sampan* filled with boys from the school, and - wonder of wonders - each boy carried a New Testament and a hymn book.

"Soon they were arranged on the deck of the Fukuin Maru each with his open Bible while the teacher taught them sublime truths from the Gospel of John till the sun began to wane. Before they left the ship, arrangements were made for us to stay in port till the next day and to hold a meeting in the school. Oh, for ten thousand schoolmasters in Japan as openminded, as fearless, and as eager to have their students acquainted with the teaching of Christ as Principal Kobayashi. From there we went onward to several islands holding meetings in rented houses, all of them replete with interest, which there is not space left to describe.

"However, it was not the number of meetings which impressed me most nor yet the numbers who came to hear. The greatest impression was made by the Captain at the helm - the manner in which he threw himself into the work, giving the people not only the Gospel but himself, his very life."

Such letters written by visitors to the ship are numerous. Some of them even make the dry bones of statistics move and come to life. Through them we can picture the four hundred islands which the Gospel Ship had visited, sowing the Gospel seed; we get a glimpse of the forty organized Sunday Schools when the children know that on a certain day each week or month one of its workers from the ship will be there to teach them. We can watch the Sunday School Rally, which the Captain describes, in 1910 when two thousand children from eleven different Sunday Schools gathered on the very island which in the early days had violently rejected the ship, its Captain, his religion and all that the vessel stood for.

That same year at the Christmas season one could watch the children coming by boat and junk, or over the hills and along the valleys -- eight thousand of them to listen to the old story of God's love manifested in the coming of the Christ child.

The Mission and the Home Board heard these reports. It read of twenty petitions that had come from as many villages asking that they too should be included in the extending circle of Christian influence.

There were still many islands where the people could see the ship pass, but could not hope for a visit. The Mission had looked at a small map and planned the island work on too small a scale. The remedy was to replace the sailing ship, with its wheezy auxiliary engine, by a steam ship. Through the renewed generosity of Mr. Robert Allan of Glasgow, who had kept up a keen interest in the Ryukyu work which his mother had financed and had followed also with deep interest all that had been done on the Inland Sea, a steam vessel was built to extend the work among the islands.

The new boat - a beautiful vessel - was dedicated in the summer of 1913. Miss Converse who was present at the dedication service at the port of Setoda wrote,

> "The islanders were awake early that morning. Boats plied quickly over the inland waters. When we dropped anchor at Setoda a large number had gathered and were already praising God on the shore. Some people who could not come near, came out on the mountain sides waving flags, and in their own place offering thanksgiving.
>
> "As we dropped anchor there stood out in front of us a high cliff on which was a large open building. The Captain pointing to it said, 'Our first service today

Panorama of an Inland Sea Waterway

is to be held there. It is a new public hall built by the town. The authorities have expressed a wish that the first use of it shall be by the Gospel Ship.' Shortly before this the Captain had told us that eleven years ago when he first made his appearance at this place the people were very hostile; every house-holder except one had signed a pledge not to rent his house even for a single day or evening for a Christian meeting.

"And now the elders of the town were asking as a favor that their new hall should have the honor of being first used as a Christian meeting place! It was the Lord's doing and marvellous in the eyes of His servants. These men on the hillsides waving flags of welcome, that crowd on the shore giving thanks for the arrival of the new ship, the group of city fathers assembled to place their new building at the disposal of the missionary for a Christian service - these all bear witness to the fact that God has been working among the people and that his Spirit has produced in them a great change."

We read how some of the elderly Jews who had seen the first Temple wept when they saw the reduced foundations of the second; but there were no tears in the eyes of those who compared the second Gospel Ship with the first. They admired her beautiful lines, rejoiced over her speed and thanked God for the new opportunities that would be opened up for her Skipper. And the new opportunities came fast. They came so fast that the human machine could not keep pace with the engines that drove the ship through the waters even when waves were high and winds were contrary.

To his close associates, gradually, there began to appear grave signs of wear in the Captain's strong bodily frame. For years he had been drawing heavily on his great reserves of strength, and now he had to draw even more heavily on them when the new ship got under weigh. Under the pressure he wrote, "We are no longer doing mission work among strangers. We know these Sunday School scholars. We know their parents and have access to their homes as we have to a thousand other homes, and we have their confidence." His friends gave him the advice that Jethro gave to Moses: to spare himself and allow his associates to share the growing responsibilities and burdens. This he tried to do. All lent their heartiest cooperation - from the boatswain in his junk, to the evangelist on the most distant island. Deacon Watanabe - Postmaster at Miyanoura - was in himself a pillar of strength and an invaluable lay-worker. But the call was always for the Captain, and the Captain set himself to the task of

responding to every call. He continued - as he had begun - to handle the ship from the bridge whenever it was on the move, to mix with and talk to visitors when it was anchored, to tramp with the evangelists over the hills on rugged roads to the village meetings, carrying always on his own shoulders the useful but weighty stereopticon and tank, even at times all but carrying the workers when they were tired out. When summoned to the Capital for committee sessions, it was his custom as soon as the meetings ended either to rush back to the ship or to trek through the immense city to keep touch with some student whom he had contacted in the islands or to look up other Christians from the Gospel Ship Church group. Hardly was it necessary to revise the membership list of this church, for always the leader was in touch with his people.

However, it was not physically possible for one man - no matter how energetic and strong - to pay the price of keeping in touch with so many persons, always giving to each the best that was in him, and at the same time continue indefinitely to maintain his health. It is not too much to say that the number of contacts that the Captain made, together with the vital force that he invested in each, - humanly speaking, at least - killed him. But he would hardly have had it otherwise, for these contacts proved the means of salvation and blessing to many. Within four years, in 1917, after the launching of the new ship, the gallant Captain died. He was buried in the foreign cemetery at Kobe - the port from which Dr. Thomson had watched him sail on his first cruise through his beloved islands. It was a fitting resting-place, looking down to the sea and outward to the islands he loved.

The Captain's Final Resting Place

His foreign friends together with the island Christians selected a great block of stone from Shozu island, dressing it somewhat but leaving it rough like the stones that beautify a Japanese garden. This they placed over the grave as a loving memorial to a great leader. There today it stands as a silent but eloquent witness also of friendship between men of the East and men of the West who through faith have become one in Christ Jesus, the Lord.

The death of Captain Bickel was a great blow to the Mission. It not only left a vacant place in the hearts of his fellow-workers but a vacant place that was difficult to fill in the ranks of workers. There was not another specialist of his kind among them. Even if another could be found in America he would first need to use up nearly two years in the study of the Japanese language, while in the interval the ship would be lying at anchor in Miyanoura Bay with her crew idle and beyond Miyonoura the islanders would be tempted to wonder if the Mission had reached the end of its resources. Still there were abundant resources in Him who moves the hearts of men. When the call was made for volunteers, persons came to the front though they were landsmen and knew little about ships and less about the currents and rocks and tortuous courses of the Inland Sea. The Mission fixed its choice on Mr. and Mrs. Francis C. Briggs who were close friends of the Bickels and animated by the same spirit. Mr. Briggs was not at this time in his usual good health; but he and Mrs. Briggs in the Master's name went forth to the ship. The problem of a navigator was settled more easily than had been anticipated. Youthful Philip Bickel - the only son of Captain and Mrs. Bickel - was following his father's profession being an officer on a trading vessel plying the China coast, and he knew the Inland Sea well from boyhood spent on the first Gospel Ship where he under his father's direction had his first lessons in seamanship. The Mission asked him to come to Japan and take charge of the navigation of the Gospel Ship, and he responded gladly. Once again the good ship began to go her rounds. Mr. and Mrs. Briggs, freed from any responsibility regarding navigation, gave all their strength to gospel meetings on deck, and to meetings for men, women and children in the villages.

But in spite of this auspicious beginning the problem of the Mission was far from remaining solved: a new difficulty arose both for the Mission and for Mrs. Briggs since her husband's

strength was insufficient to stand the stress and strain of the Inland Sea work. In a few months he became so weak and ill that a furlough was hastily arranged in the hope that he would pick up on the voyage. That hope was never realized. In spite of the tender nursing of Mrs. Briggs he gradually grew weaker, and in San Francisco the spirit of him whom the Japanese called "the Saint of Bantan" went over to the other shore. What was said of Saul and Jonathan could be said of Frank Briggs and Luke Bickel: *They were lovely and pleasant in their lives and in their deaths they were not divided.*

More volunteers were now required for the ship, and two more were ready. Mr. and Mrs. F. W. Steadman came forward - not the first time that this couple had in a spirit of self-sacrifice responded to the Mission's call for volunteers. They were indeed urgently needed on the islands for there the opponents of Christianity had come to life, showing their opposition in words and action.

The Captain had broken down the opposition as a typhoon levels bamboo fences, but he was dead; his successor had fallen at his post of duty. From the deck of the now lonely ship Philip Bickel wrote, "The people here say, 'Christianity is beaten; the work of the ship has been stopped because it did harm to the people, and anyway it was but the fad of the time; the foreigners have sickened of their whim.'"

While the enemies were speaking, or - to be literally true to recorded facts - two months after young Philip had told what they were saying in the village, the new volunteers had reached the Gospel Ship and had started on an evangelistic tour among the islands. Of this tour Mr. Steadman later wrote:

> "Each day found us visiting a different town or village, and each night a new audience of from one hundred to three hun-

Mr. and Mrs. Steadman

dred people listened attentively. These audiences were made up of men, women and children from all walks of life. In one case our meeting was in the home of a village chief, and another was held in a building built by a wealthy business man, and given by him for Christian work.

"On Sunday we were at Setoda, the center of the Inland Sea field. At ten o'clock in the morning we gathered on the sandy beach where there was an impressive service after which four people were baptized by Pastor Ito.

"Another day we were booked to attend the launching of a ship built by a deacon of the church. Instead of having at the ceremony the usual program of dancing girls and wine, the ladies of the church had arranged to serve refreshments after which there was to be an appropriate Christian dedication service conducted by Pastor Ito. All this shows that the life and customs of the people are being affected deeply by the Gospel of Jesus Christ our Lord."

The appearance of the Steadmans on the ship at the right juncture, and their first interesting tour, together with the joyful cooperation of the Christians and the Christian dedication of a new ship from the Inland Sea dockyards, was a significant answer to those who would have rejoiced if the work had been stopped.

For two years - from 1918 till 1920 - the Steadmans stuck to the ship travelling over all the field Captain Bickel had opened up, even to the far-off Goto group; but the continual strain of meetings and visitors and late hours was beginning to tell on both. The Mission thought that Mr. Steadman especially was growing thin; but no one was prepared for the news that came announcing that he too would have to go home, and would probably never again be able to take on the work of the islands. This proved to be true, though fortunately the Steadmans recovered sufficiently to return later to Japan to take up work on another field on a somewhat less strenuous schedule.

The break-down of these two men - one after the other - made it clear to all that the island work required a missionary accustomed to the sea, at home on a ship, and of iron physique. This became all the more necessary because Philip Bickel was not able to stay on indefinitely. He had in fact resigned and gone into business in Shanghai, but died before he had time to get established in his business. At this time the Board had been able to get in touch with a young pastor in America who fortunately seemed to have the necessary qualifications for the work.

Mr. James F. Laughton was the son of missionaries in China. He loved the sea and had chosen his career with the intent of working in the engine room of a steamer. In Glasgow he had served his full apprenticeship as a marine engineer, but when his apprenticeship was finished he went over to America and in course of time became pastor of a church near historic Lake Champlain.

He and Mrs. Laughton came out to Japan in 1921. While they were studying the language the ship was again sailing around the islands. Mr. Foote of Osaka, a busy man who already had an extensive field, had volunteered to take temporary charge of the evangelistic work on the islands. One of the boys, Mr. Takehara from the Navigation School who had been won by Captain Bickel's efforts and was now a licensed captain, took Philip's place as navigator, and the vessel with its crew and workers continued to render effective service till Mr. Foote was relieved by the arrival of the Laughtons.

Mrs. Laughton like her husband was fond of the sea, and seconded all her husband's efforts on behalf of the island people. The ship at first was their only home. Soon it became more than a home: it was again a floating assembly hall. The deck was the main hall, and below deck was a room for prayer and worship.

Also one of the fine things that the Laughtons did during their short term was to inaugurate medical service for the needy cases often far removed from a doctor. This service cost little to the Mission and meant much to thousands of sufferers. Captain Laughton found the Japanese quick to respond and ready to cooperate with him in his work. One doctor gave up a lucrative practise, joined the young couple on the ship and together they went round preaching the Gospel and healing the sick as the Master himself had done. Miss Amy Acock also rendered valuable service during this period with special meetings for women.

But even while they were at work clouds began to gather around the Island region, clouds that were the precurser, not of destruction to the work, but of a change in method. To understand this change a map would be of help. It must be remembered that the islands of the Inland Sea are to the Japanese their first line of defense against attack by a foreign power. As years went past and navies grew bigger and more capable of inflicting damage, the islands grew in importance. Some of them

were natural fortifications; others were strongly fortified. The channels between them were difficult to navigate. Whenever a foreign ship passed the straits and entered the island region a pilot came on board and for the next three hundred miles had sole responsibility for the navigation of the vessel. Would any other nation having such a first line of defense have permitted a foreign vessel like the Gospel Ship to go in and out with such freedom? Would America or England or any of the continental nations of Europe? The reader may answer the questions and when he has done so will be able to appreciate the courtesy of the Japanese Government during the twenty-five years it permitted the Gospel ship to carry the Gospel message among the islands. Some of the authorities that came into power during these years took an active interest in the ship and its work; they made out its sailing papers and scanned them when they came back, to see how many of the islands had been visited. In the Department of Communications the officials had always been ready to talk about the itinerary of the vessel and to give permission when the workers wished to enlarge their field. Occasionally they displayed anxiety when unknown foreign visitors visited the ship and stayed there for a considerable time. But on the whole they had trusted those in charge of the work, and honored those by whom the work was inaugurated. It goes without saying that no member of the Mission nor any visitor to the ship ever dreamed of taking advantage of the privileges so courteously given to them by the Government of Japan.

The Government never withdrew the privileges which they had given, but with the expanding of the navy the increasing use of the Inland Sea as a place for maneuvers and the stricter questioning that took place about the movements of the Gospel Ship by the Department of Communications led the Mission to feel that it was now their turn to show the spirit of courtesy by a change of methods in the Inland Sea work.

Mr. and Mrs. Laughton did not approve of any change that would mean the disappearance of the ship. There were others who, impressed by what had been done and was still being done by means of the boat, would have kept her in service till her permit was actually withdrawn. The matter was not settled till Dr. James A. Franklin - Foreign Secretary of the A.B.F.M.S. - and a commission from the Foreign Board came out to Japan in March 1927.

They shared the sentiment of those who felt that in return for all the courtesy and consideration that had been shown to the Baptist Mission by successive Governments in Japan this was the time and the opportunity to show some return consideration. Their decision led to the resignation and the return of Mr. and Mrs. Laughton to America where Mr. Laughton again took up pastoral work. It led also to the disappearance of the Gospel ship from the Inland Sea; but it emphatically did not mean the withdrawal of the Mission from that field.

After the return of Captain and Mrs. Laughton to America in 1927, general oversight of the Inland Sea work was given to the Inland Sea Committee - a sub-committee of the Joint Committee. Members of this committee, especially Dr. Foote, made frequent trips to the islands as often as their other duties permitted to give inspiration to the local workers and to confer with them in their problems and plans. In 1930 during a visit of Dr. Franklin to Japan, it was decided to have a missionary family reside on one of the islands, and Mr. and Mrs. Marlin D. Farnum, who had arrived in the country in 1927, were designated to the field.

Following a survey by a special committee, the village of Shigei on the island of Innoshima was chosen as the place of residence for the newly-appointed family. Here in 1932 a mission residence was built in which the missionaries lived until 1938.

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During his period of connection with the Inland Sea work, Mr. Farnum helped the local churches build up programs that would enable them to become community-centered churches. It has been related above how it was considered wise to give up the use of the "Gospel Ship." After its sale, the proceeds were invested in the purchase of land and the erection of five church buildings and parsonages in the centers of work: three in the central group, one in the eastern group, and one in the western group of islands. This marked a definite change in the character of work: from that of seed-sowing to that of helping the rooted plants to grow; or, in other words, helping each local group realize its responsibility to evangelize its neighboring area with less dependence on the resources and personnel of the Mission.

In early 1938, after a series of health troubles and on

One of Five Centers: Tonosho Chapel

their request to be transferred, the Farnum family was moved from the islands to Tokyo. At this time the Executive Board of the Convention took action not to send another missionary to the Inland Sea, considering it wiser not to have a foreigner travelling among the islands, some of which are in fortified areas, where he might arouse the suspicions of the officials and make it difficult for his Japanese associates to do their work.

Thus today, after almost forty years of definite missionary association, the Inland Sea work is being carried on without that relationship. With well-trained pastors and an ever-increasing number of earnest laymen, the future is bright. This work is still the special field of Baptists and deserves the prayerful interest of all American Baptists.

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CHAPTER X

Theological Education - An Evolution

In the Japan Baptist Mission, there has been no sharp line of division between educational and evangelistic work. It was impossible to separate them. For example, in Tokyo the Arthurs started both a girls' school and the first church. In a short time the school work and the church work became so intertwined that any attempt to deal with each as a separate unit would be like the task of trying to unravel a tangled skein of wool. Thus it was also in Osaka, Himeji, Yokohama and Sendai, and at every other place where educational work of any kind was carried on. The schools supplied workers for the churches and Sunday Schools, and the churches reaped where the schools had scattered the seed. They were all parts of one closely related work.

This was especially true of the Theological Seminary. Dr. C. K. Harrington mentions the fact that it grew out of a Bible class, or preachers' class which Dr. Bennett started in 1880, the year after his arrival. Not being as yet able to preach himself, and the Word of the Lord being as a fire in his bones, he secured Mr. Tetsuya Kawakatsu as an interpreter, and taught first the Bible and then simple homiletics to a few young men who gathered in his house. The young men on Sundays took the message received from their teacher as their seed thoughts and went out to preach wherever they could find an audience.

In 1884 the little Mission signified its approval of what Dr. Bennett was doing by changing the name and formally announcing that the Bible class had become the Baptist Theological Seminary. Dr. Harrington giving details writes,

> "At a Conference of our Tokyo and Yokohama missionaries held in the home of Dr. Brown in 1884, Dr. Bennett proposed that our Mission in Japan should establish a Theological School for the promotion of its work in the Empire. This met with the approval of all present, and the school was opened Oct. 6th of the same year, in a rented building of foreign style at No. 76 Bluff in the rear of Dr. Bennett's own premises. Dr. Bennett, in addition to being Principal of the School, undertook the departments of Exegesis and Homiletics, Mr. Poate taking Church History, and Mr. Fisher, Theology. The only male missionaries who escaped seats on the faculty were Dr. Brown our translator, and Dr. Rhees

and Mr. Jones whose fields centered respectively at Kobe and Sendai."

The records show that during the first years the Mission was not in a position to give much material assistance to the school. Like some of the churches in later days it had no permanent home and was under the necessity of moving from place to place. There was not even an appropriation for rent but even without it the school was opened. The building at No. 76 was a foreign-style structure; but since rent evidently proved beyond the resources of the Mission, the infant institution had to remove into a Japanese house near Kotobuki Cho. "In 1887 it was allowed to take up its quarters at 75 Bluff because the foreign house there was too dilapidated to be used as missionary residence," adds the account given by Dr. Harrington about the early days of the Seminary.

But there was one thing which the Mission gave to the School that was of more value than material equipment. It gave then, and it has continued to give, some of its best men to the service of the institution. Dr. Bennett was set aside as its first President. Only those who knew the man can fully appreciate what this meant: it meant that the students would have continually before them a living example of the power of Christ made manifest in the character and actions of one of his humble and close followers; it meant that that they would have a teacher of rare ability and power to open up for them the books of the New Testament; it meant that they would have a friend as well as a teacher - a friend whose home would always be open to them, and one with whom they could talk freely about whatever was in their hearts or on their minds. The Mission certainly put first things first when they postponed the buildings and gave to the Seminary a man of prayer and spiritual power to lay its foundations. The founder gave to the School a tone which it fortunately has never lost. During its first years the major portion of the work fell on him, but he seemed to have great reserves of strength, and a habit of pilfering valuable hours to which sleep had a lawful claim.

In 1886 Dr. C. K. Harrington was sent out to be associated with Dr. Bennett in the Seminary. The two men became fast friends and formed a strong team.

The new teacher was a Canadian by birth, a scholar by habit,

and painstaking and reliable in all that he undertook. He had the eye of an artist for beauty and the poet's gift of giving expression to what he saw in his study with the inward eye, or what was visible to the outward eye as he wandered around Shinshu - the mountainous region of the central part of the main island - with his students preaching in the towns and villages at the base of the Japanese Alps. The subject assigned to the new professor was Old Testament, and in a few years of hard study he became so proficient in the use of Japanese that he was able to arouse the interest of the students in Old Testament research and to keep up this interest in each successive class during a long course of years.

"This school," he wrote, "has always stood for the diligent and first-hand study of the Scriptures. However deficient our graduates might be in Science, Philosophy, Sociology, Literature, or even in some departments of Theology, we were not much distressed if only they went out from us real Bible students." With Dr. Bennett in charge of the New Testament Department, and Dr. Harrington teaching the Old Testament, the Seminary began to send such men out into the different fields of the Mission - men who were earnest Bible students. The two professors fitted into each other just as the Old and the New Testament fit into each other and make one book.

And the part played by Mrs. Bennett will always be remembered by the students with gratitude. She supplemented what her husband and his colleagues were doing by voluntarily adding a course in Music. These were the days when questions were raised about the ability of the Japanese to become proficient in foreign music. Under the teaching of Mrs. Bennett many of the students of the Baptist Seminary not only learned to sing, but to take a leading part in the Sunday school movement that was to start young Japan singing Christian hymns.

In 1894 the Mission, from its small staff of missionary workers appointed to the Faculty another man - Dr. J. L. Dearing - who was destined to lead it onward to a further stage of usefulness and power. For ten years Dr. Bennett had carried not only the burdens of President but after the death of Dr. Brown he had carried nearly all of the other burdens and responsibilities of the growing work of the Yokohama Station. Along with other responsibilities he had also been made Mission Treasurer.

In order that he might effectively carry on this work that had been accumulating year by year, he resigned from his position as President, but kept on his teaching work in the Seminary.

Dr. Dearing was appointed to the vacant position. At the time of his appointment he had already been about five years in the country and during these years had given evidence of ability and devotion to the missionary cause.

Together with Mrs. Dearing, who had the same spirit and was equal to her husband in energy and devotion, he threw himself whole-heartedly into the work of completing the structure the foundations of which Dr. and Mrs. Bennett had so ably laid. The dilapidated building which for nearly ten years had been the home of the institution was replaced in 1894 by a new building on the hill at No. 75 Bluff. The new building on its commanding site was only the outward and visible symbol of other changes that the new President was about to inaugurate. He gave special attention to the library. Till now helpful books had been few, but so well did Dr. Dearing plead the cause of the Seminary to friends in Japan and America that books began to arrive. In a short time he reported a library with 1019 books in Japanese and 150 English books. In seven years the order has changed and the report mentions over 2000 books in English. The students were looking out into a wider world; books helped to rouse the ambition latent within them.

Under Mrs. Dearing they studied Greek, and in season and out of season the ambitious ones among them studied English so that they were able to make full use of their growing library. What they got in the classroom was supplemented by what they dug up for themselves from the world of books.

Through the energetic endeavors of their President, the students had the privilege also of coming into contact with living teachers of world-wide reputation.

Yokohama being on the highway of nations had many distinguished visitors. The number of those who were conducted from the pier to No. 75 Bluff was legion. During a single school year - 1897 - there is record of lectures delivered at the Seminary by Dr. William Ashmore of China, Dr. Gale of Korea, Dr. Bunker of Burma, Dr. John R. Mott and Dr. John H. Barrows of the United States.

The desire to know and to grow are strong characteristics of the Japanese race and already the Baptist Seminary through its staff of professors, its growing library and its lectures by well-known men from all parts of the world was giving to its students the opportunities they sought.

The next step in the President's program was to enroll students who through preparatory training would be able to take full advantage of all the facilities for study which the Seminary provided. The Seminary in its infant days had attracted some fine men for it was opened in the days when curiosity was strong and there were few places where the thirst for knowledge could be assuaged. That period was passing. Schools were increasing, and as students of ability and promise were inquiring what kind of mental and spiritual training different schools could give them, it became more necessary for the Christian schools and Seminaries to inquire what preliminary work the students had done. It was necessary for them not only to have a good mental appetite, but good digestive organs, - not a mere desire for a theological education but a foundation on which such an education could be built.

Dr. Dearing rendered a conspicuous service to the Seminary by the way he went out into the field to get in touch with the youth of the denomination. No journey was too long for him to take in order to see a prospective student face to face. He went everywhere, and always his search among the churches was for men of Seminary calibre who had qualities of leadership The number of such students gradually increased until there was an average of twenty men taking the course - not a large number in itself but fairly proportioned to the number of members then in our Baptist churches.

Further, Dr. Dearing was as diligent in his search for teachers as he was for students. Even when they were a long way off he recognized the men who were apt in teaching and kept in close touch with them. In his day the Seminary had long arms. One of them reaching out to the Hokkaido and laying hold of Dr. and Mrs. Parshley, enticed them from the region of snow and ice to journey southward and fill one of its vacant chairs. The other arm stretched to the south and drew Dr.and Mrs.Tenny from Kyoto where they had already gained rich experience in student work in the old Capital.Even that was not enough.The Seminary lifted up both

arms and stretching them across the Pacific caught Mr. Tateo Takahashi while he was yet a student, and in course of time landed him in Yokohama to use the talents God had given him in theological training. He became thus the first Japanese full-time professor in the Seminary and did fine work there for many years.

In missionary work the wise man does not cling tenaciously to his position. On the contrary he plans to be superseded at some time and to be dispensed with at any time.

In 1908 the call came for Dr. and Mrs. Dearing to leave the Seminary into which they had put fourteen years of devoted service. They could respond to the call all the more readily, because Dr. Dearing as President of the Seminary had taken pains to secure colleagues who were not only adept to teach but able to act as administrators of the school for which he and Mrs. Dearing had done so much.

Dr. W. B. Parshley in 1908 succeeded Dr. Dearing as President of the Seminary, and Mrs. Parshley took up the work that had been carried on by Mrs. Dearing. Writing at the close of the first year under the new President, Dr. C. K. Harrington says,

> "It has been a year of at least average prosperity, with a good body of students, and the work of the several departments well cared for. The confidence and satisfaction with which both students and teachers welcomed our new President to his office has been amply justified."

This confidence expressed at the close of one year was to receive further justification. Dr. Parshley was specially fitted to deal with the problems that were coming and the changes that were about to take place, while Mrs. Parshley by birth and training was well qualified to stand by the side of one who occupied the President's chair, for she had been rocked in a President's cradle. She was the daughter of Dr. Alvah Hovey of Newton Theological Institution, and in addition to what she had inherited from an illustrious father and mother she had kept on adding the patience, knowledge, experience and tact which formed a conspicuous part of her equipment for the duties that lay before her.

At this time many thoughtful missionaries were beginning to feel troubled over that duplication in educational work which

twenty years later led to the laymen's investigation. Each of the large denominations, and some of the smaller ones had each their own Seminary. Perhaps that was inevitable in the early days when a missionary's Bible class developed into a school as Dr. Bennett's had done. The question was whether this should continue; or, for the sake of efficiency, economy, and the manifestation of a true Christian spirit, should there be an effort made to get together and work together? It was felt that as a beginning the denominations most closely related to each other might at least work together in training men for the ministry.

The Northern Baptist Mission and the Southern Baptist had for a time been content with one Seminary.Southern missionaries, with the feeling that students from the southern province would derive benefit by studying in the north near the capital of the Empire, sent their theological students to the Japan Baptist Seminary in Yokohama where they studied side by side with men from the northern churches. Later on, however, they opened a Seminary of their own in Fukuoka on the island of Kyushu.

Under the leadership of Dr. Parshley who was held in high esteem by men of both Missions as well as by the students and by the churches in the south as well as in the north, it was decided that the two Missions should establish a Union Seminary. The union was consummated in 1910 on the basis of cooperation between three distinct bodies: namely, the American Baptist Missionary Union, the Mission of the Southern Baptist Convention, and the Japanese Baptist Convention. It began in Tokyo, with a class of twenty-five men.

This union was a step in the right direction, but it was only a step, such as had been taken before by the different groups of Presbyterians and Episcopalians. Among some of the Baptist missionaries there was a feeling that the union they had made with their kinsfolk was merely a beginning and might be widely extended, for the question of more inclusive union was in the air. Discussions were taking place in private and public that might lead far out towards the goal of united Christian work, or on the contrary might only lead further out into the wilderness where many a union plan has been blown hither and thither till it disappeared in the upper regions of thin air.

Sometimes the discussions that were taking place envisaged a Christian university with a theological department where stu-

The Seminary in 1901:
1st row Dr. Dearing; 2nd row, Dr. Harrington, Dr. Bennett, Dr. Parshley

dents of the various Christian bodies would study together, getting the inspiration that comes through numbers and the opportunity of looking out on a wider horizon than some of the denominational schools thought necessary. Sometimes the discussions concentrated on the less ambitious plan of union in higher school work where students were to be prepared for the seminaries and universities.

In writing the history of our own Seminary it is necessary to note this general uneasiness that had already arisen with regard to the duplication of work along educational lines in Japan, and the efforts made to find a better way. It is all the more necessary because the future of the Union Baptist Seminary was thereby affected.

It cannot be said that all the men of the three bodies which had come together to form the Union Baptist Seminary were of one mind on the question of extending their union. There was decided difference of opinion among individuals. But generally speaking, the Japanese associated with both missions were conservative and disinclined to make any more experiments in union - at least not until plans for a Union Christian University were more definite.

The missionaries of the Southern Baptist Mission were also ready to consider the question of union work if the university ever came into being; but in the meantime they were more eager to develop the Union Seminary than to feel around and foster plans for further union work. The attitude of the missionaries of the Northern Mission was different. Their leaders were not only favorably disposed towards extension whenever feasible plans could be made for the leading denominations to come together, but they were actively engaged in fostering the spirit of union and in preparing the way for its further extension.

In 1912 Dr. James H. Franklin - Foreign Secretary of the American Baptist Foreign Mission Society, was in Japan holding special conferences. He was a strong advocate of cooperation and of union in educational work. The union that had already taken place between the Northern and Southern Baptists and the Japan Baptist Convention had been carried out with his hearty approval and he looked forward to a still further extension of union work.

At a conference of the missionaries in consultation with Dr. Franklin, December of 1912, it was "recommended that as soon as possible other denominations be approached with a view to arranging some temporary plan - if a permanent arrangement be found impossible - by which union in College work may be secured from the coming fall or new school year. To this end we would recommend the formation of a special committee to undertake this service, - this temporary union to be of such a nature that it may give place to any larger or better permanent union whenever it may be possible."

The committee formed as the result of the above recommendation consulted with a similar committee from the Presbyterian institution, Meiji Gakuin, and as a result of their labors a temporary arrangement was made by which in 1914 Northern Presbyterians, the Dutch Reformed group, Northern Baptists and Southern Baptists united in conducting a union Christian college on the campus of Meiji Gakuin in Tokyo. Here the men who were to take the full seminary course did their preparatory college work. The arrangement raised the status of the Seminary. Better men applied for admission, and after their college and seminary courses they were better fitted for leadership in the churches. It was fondly hoped that the temporary arrangement which had

been made with Meiji Gakuin would lead to further union of a permanent nature; but things did not turn out that way. They might have done so if there had been union in seminary grade work as well as in college work. As it was, the Baptist Union Seminary was at one end of the city of Tokyo and Meiji Gakuin was at the other; the journey between had to be made in cars so crowded that some of the teachers and nearly all of the students tended to lose their zest for union work that entailed so much time journeying from one campus to the other. The result was that the temporary arrangement that had been made between the two institutions never crystalized into a permanent one, and at a time agreed the effort was discontinued.

Before this period of cooperation with Meiji Gakuin, the Seminary had lost its president, Dr. and Mrs. Parshley having returned to America in 1912. The Mission expected them back after the usual short furlough and were deeply disappointed when it was discovered that the condition of Dr. Parshley's health made it necessary for them to prolong their stay in America, and finally to give up the thought of ever returning to work in Japan.

The resignation of Dr. Parshley was a heavy blow to the Seminary. He had taken a leading part in bringing about the union between the Northern and Southern Missions in educational work, and by virtue of his wide sympathy and thorough understanding of both north and south was specially qualified to deal with any difficulties that might arise. Though absent from the field he continued to take a deep interest in the work of the Mission till he was called home to the higher service in January, 1930.

In 1912 the Trustees of the Seminary, in the expectation that the Parshleys would soon return to Japan, elected Rev. Yugoro Chiba, LLD., the Dean of the Seminary, to the position of Acting-President. No worker in the denomination was held in higher esteem than Dr. Chiba and none was better known throughout the Empire. After finishing his studies in Japan as a young man he had gone over to America and on completing the course at Colby College had entered Rochester Theological Seminary, graduating with the class of 1898. Few men had travelled so widely, and taken such a prominent part in national and international Christian work. At the Edinburgh Missionary Conference in 1910

he represented the Baptists of Japan. A year later he was called by the Y. M. C. A. to represent them at the great World Student Christian Federation conference at Constantinople. Again, in 1928, when the famous tri-religions conference between representatives of Buddhism, Shinto and Christianity took place in Tokyo, he served as one of the prominent representatives of Christianity.

The rich experience he had gathered in educational work had fitted Dr. Chiba for his new position. In Kyoto he had spent several years as a professor in the Girls' Department of Doshisha College. From there he had been called to Kyushu to become president of the Southern Baptist Seminary. Since the union of the two schools he had served in the Union Seminary first as a professor and then as Dean, and had by his ability and his sterling Christian character commended himself to his colleagues, to the students and to the whole denomination. The Mission looked on him as a sort of first-fruit from the seed it had sown to produce leaders.

Like Dr. Bennett, the founder of the Seminary, the new Acting-President must have burned the midnight oil, for at the close of his first year of office, the chairman of the Board of Trustees wrote,

> "Under Dr. Chiba's leadership the work of the institution has gone on with much success, and through him the bond between the Seminary and its Japanese constituency has been greatly strengthened. In addition to the work of administration he has been offering lectures in the following subjects: Philosophy of Religion, Systematic Theology, Christian Pedagogy and Sunday School Principles, and New Testament Theology. Also since the establishment of the Union Christian College at Meiji Gakuin he has been teaching Theism and Pedagogy in that institution."

Such a formidable list of subjects placed on the shoulders of the man who was also responsible for the administrative work of the Seminary, prepares the reader for what followed. The next year, in 1914, "Dr. Chiba found it necessary to sever his connection with the Seminary." At the earnest request of the Trustees he kept his position and his heavy burden of work till June 1915, when for a short period he took up work that was meant to give him a needed rest. But this proved to be preparation for still harder work and greater responsibilities: in 1919, he was called back from the quiet country work to assume the duties of President of the Northern Baptist Seminary. Still later he

became the honored head of all the educational work that centers around Mabie College - a great work under a great Baptist leader.

In 1915 Dr. Charles B. Tenny was called to succeed Dr. Chiba as President of the Union Seminary. For a number of years he had been connected with the former Seminary in Yokohama. He began by giving courses in Theology and Greek. Later on he taught different courses in the Union Seminary. A student himself, he was never content to give to his students anything but the best on any subject that he taught. The men who had a mind to work loved him: the others needed him.

The new President had a wide range of interest. He lived in close company with ideas, always welcoming new ones and proving a good host to both new and old. Music made a strong appeal to him, and the poets occupied as much space in his book-shelves as the theologians. Before the days when administrative and educational affairs occupied so much of his time he took a keen interest in athletics and could himself wield a tennis racquet like a master.

Union work of any kind appealed to Dr. Tenny and no one worked harder to advance the cause of union work in education than he. He served on a committee made up of well-known men from

Drs. Chiba and Tenny

the leading denominations which met in Karuizawa in 1912 to discuss the question of union in theological work. Personally he was prepared to go a long way to bring the leading bodies together in this work, and the Mission stood behind him. After great labor, it must needs be said, the mountain produced two dead mice and one alive but very sickly. Here it is:

> "We recommend that the theological institutions in Tokyo, Osaka and Kobe be requested to appoint one or two representatives each, to serve on joint theological committees whose duty it shall be to arrange as far as possible for the correlation of the curricula of the schools in each of these cities whereby an interchange of students and teachers may be effected in the interests of economy."

Dr. Tenny left that conference with the feeling that there was no prospect of inclusive union in theological educational work. Plans were, therefore, made to make the most of the union we had already achieved and provide the equipment necessary to make the Union Seminary efficient. The Seminary acquired the old Duncan Academy buildings and shortly after Dr. Tenny became President the teaching staff was reinforced by several men conspicuous for their ability, and destined to exert a wide influence in the future work of the Mission.

One of these - Dr. Ukichi Kawaguchi, Ph.D. - became professor of theology. The East and the West met in the new teacher. As a boy he had gove over to the United States, and stayed there so long that when he returned to Japan he had consciously to break his habit of speaking English and set himself to re-learn his mother tongue.

That did not take long, and when it was accomplished and he got into the classroom he could make the old subject of theology new, living, and interesting to the students. But though the work was congenial he did not stay long; other calls came to him. He accepted a call that came from the Sendai Girls' School, where he became Principal, and did a great deal to raise the standard and extend the influence of that institution; but in 1935 he resigned, and went to Mabie College to take up his old work in the Theological Department.

Dr. Daniel C. Holtom was another of the scholars who came to reinforce the Seminary in 1915. He came with a high reputation as a student and lived up to it. In a comparatively short time he had learned the vernacular and had begun to delve into Japan-

ese books both new and old. In course of time every wayside shrine became to him a treasure trove and no one could drag him past an old Japanese book-shop. The priests and the keepers of the shrines welcomed this man who read their books, understood their history and appreciated the search they had made after truth. He talked with them in a language that was so deep and went so far back into the origin of religion that some of the educated pastors said they could not follow him. And it was only when he had published his first book on Shintoism - "The Political Philosophy of Modern Shinto", 1922 - that his fellow missionaries came to understand the meaning of his intercourse with the old religious leaders of Japan and his wanderings among their shrines.

Before taking up work in the Seminary, Dr. Holtom had not only made an earnest effort to understand the religions of the country; he had also taken charge of the evangelistic work in Ibaraki Prefecture, thus coming to know by practical experience the difficulties which the students would have to meet when they left the Seminary and went out as evangelists and pastors. He could help them to find the way to the hearts of the country folk for he had explored the path. He could point out the aspirations that lay behind the shrines and temples for he had associated with men who live there.

He was also as familiar with the mental and spiritual outlook of the students as he was with the work that lay before them in their fields of work, for he himself in 1915 was not so far removed from his student days. Besides, he had been for a time in charge of the Duncan Academy and lived in close touch with youths who were preparing for the Seminary and for careers in the educational and business world.

Mention has already been made of the fact that the Mission gave some of its best men as its contributions to the Seminary. "Dan" Holtom was one of them, and it is a source of satisfaction to the institution, to the Mission, to the students and to the churches that he was long there taking a prominent part in the work of preparing men for the ministry. He is also making a contribution to the education of the home folks, by wandering around the country during vacation season gleaning interesting facts relating to Japanese life and religion and publishing them.

During the period that the Union Seminary existed the Southern Baptist Mission had borne their share, and more than

their share, of the expense involved if the relative size of the two Missions be considered. The union was on a fifty-fifty basis. In the matter of men they had to economize for they were short-handed. Strictly speaking they only sent one man, for although Dr. Chiba was President of their Seminary in Fukuoka he was a northern man, and when he returned to Tokyo he returned to his own place.

Dr. G. W. Bouldin was the only professor in the Seminary who came from the Southern Mission. He was a true southerner with something added that was probably the result of life in the East. To him things that had appeared big in America had diminished in importance. Since he realized that the Japanese had neither part nor lot in the heritage that came to the denomination through the Civil War, he entered into the union work with his whole heart. In his work on New Testament History and Interpretation he took the students back to the first century, and helped them to see things as they were then, and what those writings meant to the people of that period. Dr. and Mrs. Bouldin furthered the cause of union by their very presence in Tokyo. They carried on there the southern custom of keeping open-house and making everyone welcome. There were evenings when all the missionaries in the station were entertained in their home. Their little Japanese house seemed to have expanding walls and was seldom without visitors.

In this atmosphere men and women forgot the particular section where they had been born, and gained an intensified feeling that they were all one in Christ Jesus. If the continuance of the Union Seminary had depended on the representatives which the Southern Mission sent to Tokyo, it would have continued till this day; but other forces were at work. Chief among these was a change of policy on the part of the Southern Mission. Hitherto they had concentrated their efforts almost exclusively on evangelistic work. In this they had been successful, but their very success raised educational problems. What were they to do about educating the young Christians that were growing up in the churches and what was to be their general attitude toward education which occupied so much the attention of all classes of the Japanese? They solved their problem by opening a Christian Middle School in Fukuoka in 1915.

And the school brought another problem. There were Chris-

tian youths there who could probably be secured for the ministry if the theological institution were close at hand. However, the Seminary in Tokyo was eight hundred miles away, and that was a barrier. Beside the matter of distance, the difficulty arose that some of the country parents had misgivings about their sons going off to live in the Capital.

The Mission too might be excused for having misgivings about their prospective workers going so far away for their training, because some who went discovered that a prophet had more honor if he stayed on to work on the mainland. Thus it came about that the Southern Mission having started its Academy in 1915 found after two years' experience that it was desirable to have all its educational work linked together in one place. As a result the union theological work, which had gone on harmoniously for seven years, was by mutual consent discontinued in 1918.

With the dissolution of this last partnership, there grew up in the Mission the conviction that it was evidently the policy of the larger missions to make their educational contribution to Japan as different mission bodies and not as a united Christian force. It was, therefore, necessary for the Northern Baptist Mission to make plans for unifying and developing their own educational work.

In 1919 Dr. Chiba became President of the Seminary and Dr. Tenny who in 1918 had been appointed Mission Secretary gave a good deal of thought and time to the question of educational reconstruction.

By 1919, definite plans had been worked out and Kanto Gakuin (Mabie Memorial College) was established in Yokohama while its old buildings in Tokyo were used to house the Seminary till such time as it, too, could be moved to the seaport city and all our educational work be unified there.

Till the unification took place the Seminary had a rough path before it. The withdrawal of the Southern Mission left it in straightened condition financially, with fewer students and the discouragement that comes when expansion ceases and curtailment becomes necessary. Following these things came the great earthquake in 1923 which made the buildings unsafe. In the providence of God this disaster actually helped the institution

President Sakata, Profs. Sawano and Nakai, Dr. Holtom

back to its former position of influence and power by hastening the sale of the property and the development of the plans for the unified work at Kanto Gakuin in Yokohama. The merger took place in April, 1928, and thereafter for a number of years the history of the Seminary joins with the history of the larger institution.

But with regard to these years that have been under review in these pages there remains much to be added: the inner history, yet unrecorded, is the true history. What took place in the souls of the students who gathered in the Seminary is of more importance than the details of the subjects they studied. What each of them did out in the world after he had obtained his equipment would make reading quite as interesting and instructive as the story of the devoted men who occupied the professorial chairs. A glimmering of what some of them became and what they did may be gleaned from the story of the different stations, but that is only a fragment.

There is another fragment that ought to be added. The Seminary trained men for leadership, and they became leaders not only in the churches, the schools and the whole evangelistic field, but also in shaping the policy of the Mission. This was done at first through the influence of the gifted men among them, and latterly by the power of their organizations such as their

District Associations and the Japan Baptist Convention. For the most part it was done so gradually and imperceptibly that the transfer of authority and power from the one body to the other was unnoticed. But it was done so thoroughly that in time the Reference Committee ceased to be the organ of the Missionary Conference, and in the end the Missionary Conference itself was merged in the Japan Baptist Convention in which all authority on the field centered.

The missionaries who in 1884 established in Yokohama a "Theological Seminary for the promotion of their work in the Japanese Empire" may not have foreseen all that the infant institution was to accomplish through its graduates any more than the churches in America could foresee the end of their venture when they sent forth Jonathan Goble and Nathan Brown to lay the foundations of their Mission in Japan. The same dynamic power that was latent in the disciples who followed Jesus in Galilee was latent in the Yokohama students who committed their lives to Him for guidance. Their training in the Seminary helped to release that power, to give it direction, and to enable the men to do all that they have done as evangelists, pastors, teachers and spiritual leaders of the people.

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CHAPTER XI

From Duncan Academy to Mabie College

Northern Baptists had been at work in Japan for twenty-two years before they opened their Academy. Present day missionaries wonder at this since the line of least resistance in 1873 for Christian advance seems to have been educational work. It is true that the successive Governments which came into power after that period were not all favorably disposed to Christian schools; but some of them were decidedly favorable, and all of them certainly made it easier for the missions to open schools than to carry on evangelistic work throughout the country.

As for the people, they seemed to connect Christianity with education and often turned naturally to missionaries for help and advice in educational matters. Missionaries not only responded with advice but early began to cooperate with the Japanese in educational work. The results are seen in such schools as Doshisha University in Kyoto; Kwansai Gakuin University in Kobe; Meiji Gakuin, Aoyama Gakuin, and St. Paul's University in Tokyo, and other institutions which began in the early days and have wielded a great influence not only among the churches, but in the thought-life of the nation.

The missions which responded to the Japanese desire for education and established schools in the early days placed their work on a more solid foundation. They had not only educated ministers but educated members who in course of time, when they occupied positions of influence and power, used their influence and wealth to further the Christian cause and to build up the denomination that had helped them in their preparation for their life work.

But there was reason for the delay of the Baptist Mission in entering this promising field of work. There was another area where the resistance was also weak and the outlook promising. The little Mission which began in Yokohama could not open an Academy and at the same time translate, publish and circulate the Scriptures. They had to make their choice, and when Dr. Brown made his choice and translated the New Testament, he and his early colleagues who cooperated with him in the publishing

and circulation of the Bible were true to the principles and traditions of the Baptist denomination.

Dr. Tenny has drawn attention to the fact that even in these early days before the Baptist Academy was opened there was a great deal of desultory teaching carried on by individual missionaries. Some of them taught in government schools for one or two hours a week in order to secure passports to live in the country. Miss Sands in Yokohama started several small schools for children and through these schools got in touch with the parents and the community in such a way that she was able to lead numbers of them to Christ. Mr. and Mrs. Thomson in Kobe opened a class for Custom House officials which grew into a flourishing evening school where the Bible was taught and a number of the young men led into the Kingdom. So it was also in most of our other stations: the people at large associated the Christian religion with education and progress, and when they came to the missionary for help, he helped them and by his helpfulness paved the way for the entrance of God's word into their hearts and lives.

It may even have been that these individual ventures into the field of education delayed for a time the founding of the Baptist Academy.

It must be admitted that sectional spirit springs up as rapidly on the mission field as in the home land. Some of the missionaries in different sections in the Empire, having found out how readily the youth responded to the call that came to them through school work, actually made plans to have the proposed Academy located in their own center. The Mission Conference favored the Capital; but Kobe made such a strong plea to have a Baptist boys' school there that there were those who even advocated the opening of two schools. In fact, under the leadership of Mr. George W. Taft a Japan Baptist Institute was started in Kobe in 1896. It specialized in evening work, and some of the missionaries hoped that it would form the nucleus of a second Academy.

In the end, however, both the Mission and the Home Board realized that it would be wiser to concentrate their efforts in developing the Academy that had been opened in Tokyo the previous year - 1895.

For a fuller understanding of the background of this serious effort in the field of formal education, it is necessary to revert briefly to an earlier period to trace developments surrounding the career of Prof. Ernest W. Clement, the parent of the Tokyo Academy.

It is to Mr. and Mrs. C.H.D. Fisher of Tokyo that the credit must be given for taking the first steps in the educational field which led from talk to action. Like Robertson Nicol who claimed to have been the discoverer of James M. Barrie, they can claim to have been the discoverers of Prof. Clement. They not only discovered him but induced him and Mrs. Clement to come out to Japan as early as 1887. It was on this wise: on one of Mr. Fisher's evangelistic trips to the town of Mito, - several hours north of Tokyo by train and *jinrickisha* - he found the local educational authorities at a loss as to how they might secure the services of a professor of English for the Higher School. Mr. Fisher, alive to the opportunity, volunteered to get a man and to do the teaching himself until such time as a regular teacher could arrive from the States. This offer was accepted gladly, and promptly a message was dispatched to the States, in response to which Mr. and Mrs. Clement, of Beaver Dam, Wisconsin, arrived in Japan - destined to play a prominent part in educa-

Prof. Clement with Duncan Academy Students

tional work not only for the Japanese Government but for the general cause of Christian education and in particular for the Baptist denomination.

In these pages it is not necessary to attempt to introduce Professor Clement either to the American or Japanese public. The books from his facile pen on Japanese History and Things Japanese, as well as the work he did in Japan during his forty years of service, have made his name familiar. Nor in Japan is it necessary to introduce Mrs. Clement. Her home brought her into close contact with the youth of Japan, and there visitors from many lands were made welcome.

It is interesting, however, to look over the old records and see how these young Baptists, who came out to serve the Government, were led to transfer their services to the Japan Baptist Mission. Dr. Tenny whose painstaking research into ancient Mission records has made the work of his successors easy, gives extracts from old letters which show the influence the Clements were exerting in the ancient, conservative city of Mito and the work they were doing there. Mr. Fisher writes in 1887:

> "Prof. E. W. Clement of Wisconsin is now on the field wholly supported by the local school, and at the same time through an interpreter is doing excellent Christian work. Seventeen people have been baptized in Mito since July 1st, and on Dec. 20th of this year a church was organized."

Again in 1889 Mr. Fisher writes:

> "At Mito, Brother Clement while busily engaged in school work is also giving to our people most efficient aid, speaking in his own house on Sundays to many who mornings and afternoons gather for worhsip. This year the annual athletic carnival of the school was held on a Saturday instead of Sunday solely out of deference to Brother Clement's Christian principles. In all his work, his wife and mother are his efficient helpers."

The Clement home in Mito became to the students the symbol of what Christianity stood for - love, friendliness and hospitality. They found also that their teacher grew more and more interested in their feudal city and that he was as keen as the Japanese professors in his research through all the avenues and bypaths of their country's interesting history. His interest won their respect. Truly the East and the West came to understand each other in this relationship and to help each other: the students helped the teacher with the difficult language,

while the teacher in turn brought America nearer to the young men, and gradually unfolded to them the Gospel of Jesus - the meaning of Christianity and secret of its power. From all this, definite results became evident in breaking down prejudice and building up the life of the young churches in this area. Educational work and church work were intertwined.

Mr. Fisher, reporting on the situation in the country north of the Capital, speaks of finding on his trips to outstations that audiences were increasing and interest deepening through the lives and home and work of the Clement family in the city of Mito. This influence extended as far north as Taira - a coastal town about sixty miles north of Mito. There, too, Mr. Fisher was able to consolidate the work, organizing a church which became under the long pastorate of Mr. Uemon Sato one of the most influential groups north of Tokyo. Indeed these Mito and Taira churches, together with several smaller ones in Ibaraki Prefecture, served to link up Baptist work in the Tokyo-Yokohama area with the work in the Tohoku already described in Chapter III.

It is often the case that a man's interest in Christian work grows in proportion to his active efforts to serve his Master and his fellowmen. In Mito the Clements found this to be so, and by 1891 they had become so convinced of what could be done for Japanese youth through Christian education that Prof. Clement resigned from his promising post in the Government Higher School and returned to America to render what help he could in the efforts being made to establish the Mission's educational work on a firm footing. He returned to Japan in due course, this time under full appointment as a missionary of the Baptist Missionary Union.

As we mentioned above, the Baptist Academy in Tokyo opened its door in 1895, on a site within the old foreign concession area known as Tsukiji. The location can not be said to have been convenient for a school for Japanese young men; but as there was no money at the time for the erection of a new school building, and a vacant house could be found in this section of the city near the missionaries' homes, this seemed the best way to make an actual start. The classroom work began with only eighteen students from various parts of the Empire. Nine of the students were candidates for the ministry, and out of the eighteen ten

were boarders. Verily, it was a day of small things.

By way of contrast with these early beginnings, any traveler today who arrives in Yokohama sees this tiny acorn grown to a sturdy oak: on a high ten-acre plateau which dominates the entire city stands a substantial group of modern buildings where well over fifteen hundred students are registered into the Middle Department - of High School grade - while the others are divided between the College of Commerce and the two Evening Schools. This campus, thanks to the generosity and good-will of the Yokohama authorities, is the center for Baptist educational work in Japan, - a worthy successor today to the small start made in a rented house in 1895.

Any school must be thought of as a living organism, and should, therefore, have its own biography. Who were its parents and guardians? What were their plans for it? Did it have any serious infantile maladies? Did its guardians help or hinder its development? How did it respond to the efforts they made for it? Has it been a failure or a success? Should its history be written as a warning or as an encouragement? How did it achieve success? What has it done for the world, for the building up of the Kingdom of God? All questions which one may ask about a man may be asked concerning Mabie College as it looks down from its present site on the hill in Yokohama over the blue Pacific.

Professor Clement has already been introduced as the parent of the school. Having been started in Tokyo by the mandate of the Baptist Mission it was first named "The Tokyo Baptist Academy." In Japan, however, it is quite the common thing for an infant to begin life with one name and change it for another when a suitable occasion arrives. Dr. S. W. Duncan, at the time Foreign Secretary of the American Baptist Missionary Union, had been a warm friend of the school and active in its support. Just when he was on the point of paying a visit to the Far East he was suddenly taken ill and died (October 1898) before he could see the institution for which he had labored. In his memory his sister, Mrs. Robert Harris, gave three thousand yen for a dormitory, and in 1900 the English name of the school was changed to "Duncan Academy" while to the Japanese it was known as "Tokyo Gakuin."

Like all parents, Prof. Clement, the founder of the school,

Delivering Milk for an Education - Duncan Academy

had great plans for its development; but these did not include a very great increase in the number of students. It was his conviction that a small, select school with about sixty students would meet one of the particular needs of Japan where immense schools were popular and overcrowded classrooms were the despair of good teachers.

Thanks to the gifts of Mrs. Harris and to the active support of the home churches, the Mission in 1899 was able to secure a good site for such a school on a hill at Sanaicho, and in 1900 the necessary buildings were erected. Removal from Tsukiji caused the loss of a few students. At the new site Duncan Academy gradually grew in numbers, though it was a long time before it reached even the modest number the Principal desired.

Another thing that he desired and sought after was that students whose parents were unable to support them should do some kind of work to support themselves. To this idea, which was novel in Japan, he found the poor among the students eager to respond: some of them did janitor work in the school; others went outside delivering milk or selling eggs or doing anything that would enable them to make expenses and keep on with their studies.

The Christians among them - and there seemed always to be a strong Christian group - were ready to do the work the churches wanted done. They held open air services, distributed literature, and taught in the different Sunday Schools throughout the city. The reports of those days are written in a hopeful vein and show how the student-body was responding to the ideals of the founder.

Writing in 1900, after the school had been removed from Tsukiji to Sanaicho, the Principal says:

> "With a new location, a new building, new names, and new teachers, the school has started on a new career. We hope that all may be inspired with new hopes and a new purpose in life, and may obtain new hearts purified

in Jesus Christ. We feel profoundly grateful to our God who has brought us even through long waiting to the realization of our desire, and we trust that Duncan Academy may be ever renewed and be itself the means of showing to many new light and new life."

During the furlough of Mr. and Mrs. Clement in 1903 Mr. Henry Topping, who had come out to occupy a position on the faculty, became Acting-Principal. That year the number of students passed the sixty mark and reached sixty-five. Of that number fifteen were Chinese students. After the armies of their country had been defeated by the Japanese troops in 1894-95, young Chinese came to Japan in increasing numbers for special studies. Those who were not quite ready for the universities were glad of an opportunity to do preparatory work in mission schools. They were made welcome at Duncan Academy and the Acting-Principal hints that in the estimation of the students and their parents the entrance examinations there were not too strict.

In a yearly report Mr. Topping wrote:

"Mission schools are regarded by some as places whose admission and discipline are easy, and where the burden of expense and work is light. This reputation does not attract to us the most competent students. Parents of deficient boys constantly seek to place their unfortunates with us. If we accept undesirable students we keep away a better class."

There was of course no question raised regarding the desirability of receiving Chinese students, and the fact that the Academy had not yet received Government recognition was in itself sufficient to account for the preference which talented Japanese students showed for schools which were thus recognized.

The year 1905 was an eventful year for Japan, for it was the second and final year of her conflict with Russia. It was also an interesting year for Duncan Academy, for in that year it received the coveted *Ninka* - the magic Japanese word for Government recognition. When a school gets it, the students there are in line for every position open to scholarship, ambition, character, and patronage. They have also the privilege of postponing military service and continuing their education. Great indeed is the magic power of *Ninka*. Without its privileges, schools are looked upon as roads that may twist along through the garden of knowledge but must pass out into a wilderness of uncertainty.

What the Academy was doing in the year that it received the *Ninka* privileges may be of interest to educators. The chairman of the Board of Trustees writes:

> "The Principal is Ernest W. Clement, M. A., who teaches English Language and Literature, and Sociology. Mr. Fred Merrifield, B.A., B.D., has a license for teaching English and is teacher of English and Ethics. Mr. and Mrs. Henry Topping are absent on furlough but are officially enrolled among the faculty of the school. Mrs. Topping is enrolled as a teacher of Music for which she holds a license. The Principal is also licensed as a teacher of English. Mr. Sasaki, who holds a license, is the chief teacher of English Translation; the other teachers of that branch are Mr. Miyanohara, a graduate of Aoyama Methodist College, and Mr. Tatsuno, a graduate of our own Academy and later of Aoyama College.
>
> "The department of Geography and History is in the hands of Mr. Takai, B.A., who also holds a license, and that of Science is in the hands of Mr. Endo, B. S.; both of these gentlemen are alumni of the Imperial University, Tokyo. There are three teachers of Japanese and Chinese: Mr. Ishii, Mr. Horiye, and Mr. Takahashi, of whom the two latter are licensed. The Mathematics department is in the hands of a licensed teacher, Mr. Horiuchi. Mr. Higuchi, the drawing teacher, is from the Fine Arts School, Tokyo, while Mr. Taguchi, who has charge of Physical Education, holds a license. Introduction to Christian Ethics, including Bible classes, is also given by Revs. Hajime Watanabe and Rikusaburo Nakajima, two pastors of Tokyo. Principal Clement has also a Bible class every Sunday morning."

School reports are only of interest when they open windows, and this long list of names does open a window into the workings of the Baptist Academy in 1905. By means of it we see that the school, though small, required a comparatively large staff of teachers. We see also that the Trustees laid emphasis on the number of licensed teachers, since in Japan the standing of a school depends not so much on the number of teachers as on the proportion of the staff who hold licenses.

It is noticeable, too, that the proportion was high in the Academy staff of that time. That fact, taken together with the high reputation which Professor Clement had gained in Japanese educational circles, enhanced the reputation of the school, and having now obtained Government recognition it had as good a chance as any small mission school could have to attract the right kind of students.

The following year there was an increase in the number of

applications for entrance; but it cannot be said that the students who applied were of a higher grade, or that the Academy had reached the limit in numbers it desired. It had accomodations for sixty, but the number in attendance increased only to fifty.

In 1908, three years after it had received Government recognition, some alterations having been made also in the buildings, the institution received Government permission to increase its student body to one hundred. But the climb to this new mark, like the climb of the Himalayan explorers in their last stage, was a slow process. The report for the year following says,

> "A large number of applicants presented themselves for entrance to the school, but by a severe examination we succeeded in eliminating the most unworthy, and only about one fourth of the sixty applicants were admitted. But as some of the former students had left, the net gain was only about a dozen, which brought up the attendance to seventy in the academic course and five in the higher course."

In spite of the slowness of the upward climb and the discouragement arising over the number of unworthy applicants who had to be rejected, Professor Clement never lost his belief in the advantage of having a select school. And he had good reason to be proud of what it had accomplished. He had been able to

Prof. Topping with Filipino Students - Duncan Academy

keep in living touch with all his students, and as the classes were small the students had had a better opportunity of getting a thorough knowledge of their subjects. They were being influenced by the Christian ideals for which the school stood. That the Principal was able to leave his impress on the lives of his students is evidenced by the number among them who became Christians, by those who went out into the world to apply the principles of Christianity in the business and professional world, and by others who entered the ministry and who in turn so influenced their own children that they too dedicated their lives to the Christian Cause.

The first graduating class of the Academy numbered two men; both have left their mark on the world for good and are continually exerting themselves for the Kingdom in their land.

One of these - Hajime Watanable, by name - after a remarkable career as pastor of churches in the Tokyo-Yokohama area for nearly forty years - which in itself would have been a full life's assignment - resigned to go to the islands of the Inland Sea where work is of the hardest type, and there with his quiet, humble, efficient wife served three of our churches. These hard-working people have now returned to Tokyo with no thought of retiring but are building up a new and promising congregation in a growing suburban area. In addition to valuable services rendered on the interdenominational Union Hymnal Committee, Pastor Watanabe has been a leader of Baptist evangelism; the quality of his messages is such that a volume of his sermons has been published, thus enlarging his ministry. For some years he has also been the efficient and conscientious Chairman of the Board of Trustees of Mabie College - successor to his own Alma Mater, Duncan Academy.

Pastor Watanabe's classmate in that first class sent out by Duncan Academy was also named Watanabe (with different spelling in the native characters!), and today stands as one of the leading physicians of the City of Yokohama - Fusakichi Watanabe, M.D. A graduate with honors from one of the finest Medical Colleges in the Empire, he leads his profession, owning and operating his well-known Watanabe Hospital. He is widely known as a Christian layman, commanding the respect of all. Not only is he an honored member of the Board of Trustees of Mabie College but also is the donor of annual awards for scholarship and character to a member of the graduating classes of the College and Middle Departments,

thus stimulating to high and worthy endeavor. Tokyo Gakuin - the small, select school, has reason to be proud of her output in manhood, even from those early days.

With the passing of time, however, the fundamental school policy of keeping down registration to a small number met with considerable disfavor, especially from men in the Mission directly in the educational field. Necessity for a change gradually became a conviction with first one and then another until the entire Mission - with the exception of Professor Clement - saw the advantages of a small institution as counter-balanced by the disadvantages. This came to be recognized on several counts. The Mission felt that for a school which had not only high educational aims but had set itself to the building up of character and Christian leadership, good student material was a necessity. But admittedly Duncan Academy was not getting the best. Its friends and supporters saw the best material pouring in throngs through the gates of the Government schools, and only trickling through the gates of the larger mission schools in company with crowds of young men of second-rate calibre. This was an unmistakable, undeniable, if disquieting fact. There were, of course, exceptions; but as a rule it was true that Japanese students in general looked askance at the small school: they associated size with efficiency and numbers with opportunity. In this they were doubtless wrong. But - like it or not - the Mission came to feel that they were only trying to stem an inevitable tide by continuing to foster the kind of institution that did not seem to commend itself to students or parents. They came to feel that they were not making the most of their opportunities for giving to Japanese youth the advantages of a Christian education if they limited their Academy to such a small number; that they were not going in the right direction to secure leadership when they were under the necessity of dealing for the most part with students who had not the qualifications for entrance into the schools they would have liked to enter. Duncan Academy had been able to get some of the material from which men are made, but not enough. Dr. Benninghoff, Mr. Gressitt, and Dr. Holtom, who in turn succeeded Professor Clement in the principalship, were all strong advocates of a larger school; so also was Dr. Tenny who kept in close touch not only with all educational work carried on by the Baptist Mission but also with the work of other missions and private schools. Japanese who had been closely con-

nected with the Academy for a long period were also convinced that there must be a change. Their influence had gradually increased, until in 1908 it was put on record that at least two members of the Board of Trustees should be Japanese.

The following year - 1909 - Professor Clement went on furlough, and on his return to Japan in 1911 he again entered the service of the Government.

In his last report as Principal of Duncan Academy he has an interesting item regarding an honor graduate who later on was to occupy a high position as an educator and to use his influence and talents in helping to place the successor of Duncan Academy in the front rank of mission schools. Mr. Clement wrote:

> "A few words concerning one of the honor pupils may be interesting. Mr. Tasuku Sakata used to be an instructor in horsemanship in the military school across the street from the Academy. He became a member of Mr. Topping's English Bible class and was converted. He then served for a short time as monitor of the dormitory and director of Gymnastics in the Academy. Becoming desirous of getting a thorough education he entered the higher course of the Academy, but was soon called out for service in the Russo-Japanese War. His military record in Manchuria was so superior that he won promotion and the decoration of the "Golden Kite." After being mustered out he entered the fourth year of our academic course and graduated at the head of his class. As he is over thirty years of age his dauntless ambition has won the admiration of everyone."

It seems that this *samurai* soldier, who had gone through the Russian War, served in the Imperial bodyguard, and had graduated with honor from Duncan Academy when he was thirty, had still further ambitions.

He proceeded from the Academy to the Imperial University where he completed the course with distinction and getting his degree came out a strong man fully equipped to do a man's work in whatever line he might choose to follow. He had a deep interest in boys and chose the field of education where he knew he should have a great opportunity to bring Christianity to bear on their lives, to build up their character and to send them forth to quit themselves like men. This he felt was the more needed in an Empire where there is a strong tendency to minimize the value of the individual and to concentrate on educational mass production. Character education appealed to Mr. Sakata. He was scheduled for large responsibilities.

On the resignation of Professor Clement, Dr. H. B. Benninghoff temporarily took charge. As early as 1904 an attempt had been made to open a small upper department for the benefit of a few students who wished further to pursue their studies in the same institution. Professor Clement in 1907 reported a class of five, which gradually decreased during the session till only one was left. It was then given up, but again renewed when there appeared greater hopes for its success. These hopes did not materialize, and Dr. Benninghoff in 1910 reported that it was again discontinued.

In the chapter on the Seminary it has already been shown that the higher course which several of the mission schools were attempting to add to the academic course was proving a financial burden and at the same time not achieving all that they had desired. This led to a good deal of discussion and several plans for union in college work. Our own Academy being so small met with disappointments every time it had attempted single-handed to carry on the higher course in Tokyo. It was only after Duncan Academy was discontinued and Mabie College was opened in Yokohama on a larger scale, that the higher course could be established on a solid foundation.

On account of his work in Waseda University and the condition of his health Dr. Benninghoff was not able to continue carrying the burden of the principalship. He resigned in 1912. During the period he was in charge, Mr. Umeji Sasaki - a tried and faithful teacher - was made Dean, and the Board of Trustees placed itself on record as being desirous of having a Japanese appointed as Principal. As there was not then a Japanese available, Mr. J. F. Gressitt was appointed. Shortly after he took charge, Dr. J. H. Franklin visited Japan in 1912, and among other matters discussed in conference with him was the future of the Academy. It was voted that a commission be appointed to make a scientific study of the best place for a possible relocation of the institution.

By this time it had become evident that the school had reached the limit of its development at Sanaicho. There were then over a hundred students, and of these thirty-six were in the dormitory. The size of the lot precluded further expansion, and already there were those who were looking toward Yokohama as the place where a suitable site could be procured and our

educational work unified and enlarged. The Japanese presented to the conference a request that the Seminary and the Academy should be located on the same site.

Mr. Gressitt went on furlough in 1915 and Dr. Holtom became Acting-Principal. He began by calling the attention of the Mission to the necessity of coming to a speedy decision with regard to the policy of the school. It was suffering from the delay. Necessary repairs on the buildings were being postponed, and there was growing up among both students and teachers a feeling of uncertainty and suspense that was inimical to the best interests of the Academy.

In spite of this handicap during its last days the school was undoubtedly doing good work which the educational authorities recognized by extending its privileges. Having received these, and warned the Mission of the evils of delay in reaching a decision regarding the school, Dr. Holtom next proceeded to advertise widely the virtues of the institution:

I. "The privileges and rights which we enjoy are the same as those of any Government Middle School."

II. "The number of students in each class is limited to thirty, with the result that direct personal oversight is given to each student."

III. "Drill in the pronunciation of English is given by foreign teachers."

IV. "While full attention is given to intellectual culture, special emphasis is placed on the building up of Christian character."

V. "The personality of each student is respected, and an attempt is made to develop those particular qualities of strength which the student possesses."

VI. "The teaching staff is thoroughly efficient. The teachers are specialists in the subjects which they teach."

The response of the public to the above advertisement in the press is not given. The Mission acted first. A special educational delegation had arrived from America. Educational reconstruction was thoroughly discussed, and it was voted that Duncan Academy should be discontinued in Tokyo and a new Middle School should be established in Yokohama.

Mr. Gressitt, who in 1916 had returned from furlough, was in charge during the last year of the school in Tokyo. Since the resignation of Professor Clement no one had labored harder

in the interests of the school than he. He was at home among boys, and exerted a fine influence over the students in the Academy. Of him Dr. Holtom wrote,

> "During the time in which Mr. Gressitt has served as head of the school there has been a quiet and steady improvement; this in spite of the many obvious limitations in the equipment of the school. This favorable development is particularly seen in the deepened spiritual life and the better morale of the institution."

In all his work for the school he was ably assisted by Mrs. Gressitt, who was also a splendid teacher, a gifted writer, and a connoisseur of literature.

It was fitting that Mr. Gressitt should be back in time to write the report of the 22nd and last year of the school's life. He wrote,

> "The 22nd year of the Academy opened in April 1916 with an enrollment of 105 students. The decision to close in March 1917 came as a shock to many of the boys, and was a serious affair to the teachers who had been long connected with the school. However the students were kept at their work without undue excitement. Twenty-one young men were graduated, and the faculty was disbanded on March 29th. Prof. Takahashi and Mr. Topping on behalf of the Board of Trustees conveyed the thanks of the Trustees and the Mission, and presented to the teachers substantial tokens in recognition of their services. In April, thirty of the remaining students were transferred to Meiji Gakuin, sixteen to Aoyama Gakuin, and the rest to the different schools of their own choice."

This finished the responsibilities of the Mission to the students, parents, and teachers in Tokyo and they were free to unify their educational work in the very city where Dr. Brown had translated the Bible and set up his printing press.

Having removed to Yokohama and reorganized, the Trustees sent to the Baptist constituency in America the following account of their new center and the reasons for the change.

> "For years we have been feeling our way to a larger and more adequate educational service. Duncan Academy campus in Tokyo was found to be too small for any considerable development. In removing to a new and larger site we resolved to seek the place where we were most needed, where we would render the largest educational service. In the Capital there are middle schools in abundance, including six Christian schools for boys besides our own. Manifestly we were not meeting a definite need in Tokyo. Just at this juncture there came to us providentially an educational opportunity so vast, so pregnant with possibilities that we stand

amazed and humbled.

"Yokohama, a city of about half a million people and growing very rapidly, through its Mayor urges us to bring our school thither. There is no Christian boys' school in the entire province, and the non-Christian schools for boys are entirely inadequate. There are but two for this great city and the surrounding districts. A Christian Governor takes a keen interest in the movement, and persuades the Provincial Council to sell us the most desirable site in the province at a greatly reduced figure. He urges not only a Middle School but also a Commercial College which is exactly what we had come to feel would probably be our greatest service in the industrial Japan of today and tomorrow. He commissions one of our missionaries to urge this matter upon the consideration of our Board of Managers, characterizing the opportunity for service as one than which the Christians of America could scarcely find a greater anywhere. He pleads for an out-and-out Christian school."

Few schools in Japan have had a more thrilling history than Mabie College - named in honor of Dr. Henry C. Mabie, secretary of the Foreign Mission Society from 1890 to 1908 - or "Kanto Gakuin", as it is called in Japan. It was opened in April 1919. To tell its history as it should be told would require a volume, and here there is only space to tell briefly of its favorable start, its rapid development, its great disaster and set-back,

Original Faculty of Kanto Gakuin:
Mr. Gressitt, extreme left; Principal Sakata, with hat; Mr. Fisher behind him

its reconstruction and uphill climb towards the summit of its ideal, its present status, and some of the men who have helped to make it what it has become.

That it had a favorable start is evident by the above article which the Trustees sent home to the Board and the churches. Was it the first time in the history of Japan that the Governor of a province had pleaded eloquently for the establishment of an out-and-out-Christian school? Schools the authorities had always desired, but their policy had been to have as much "school" and as little "Christian" as possible. Now the emphasis was on the word which indicated like a finger-post the kind of education which the boys in Yokohama were denied, and which the Governor and the citizens earnestly desired the Baptists of America to give them.

There were in reality two reasons for this request. Only one of them was definitely mentioned. It was stated that for nearly half a century there had been excellent Christian schools for girls in Yokohama. In every case they had been a decided success, both from the standpoint of the Christian missions which had founded them and from the standpoint of the citizens who had been sending their daughters to them and watching with satisfaction their growth in knowledge and character. And their desire now was that their sons as well should have the benefit of this contribution which Christianity makes to character.

As for the second reason, neither the Governor nor the Mayor may have said that the authorities had found out by experience that there was something lacking in their own system of education, but others were saying it. Leading educators were saying it. Many of those who had a deep interest in the education of the youth of the country were feeling that there should be more emphasis on the moral and spiritual values which are conspicuous in Christian education. And so it was that the plea of the Governor, the welcome by the city, and the patronage given to the school by the parents and guardians of youth throughout the whole district, were all signs of what had been spoken of as "the recent desire of the authorities to see some kind of religious training supplementing the work of the schools."

Mabie thus began when all the conditions were ready for a favorable start. It opened in a city where there was no other Christian school for boys, at a time when there was a general

feeling that the government schools were not providing all that boys needed for their moral and spiritual development, while through its fine staff of Christian teachers the school stood ready to supply what the people wanted for their sons.

The school was fortunate in its newly appointed faculty. The Principal was Mr. Tasuku Sakata, M.A., who had been described by one who has watched him closely as "A Christian educator, - with emphasis on both words, - whose great concern is to make Christ real to young men." He had taken the time necessary to prepare for a great task and there it was before him. Mr. R. H. Fisher - himself a prominent member of the faculty - has given a short sketch of some of his colleagues in the "Baptist Annual" for 1920. Fifteen of the faculty were Christians. One of them, Mr. Saburo Yasumura, after his conversion had by hard study in Japan and America fitted himself to become a Christian leader of the first rank. The Y. M. C. A., recognizing his special ability to deal with young men, had given him an urgent call to go with the Japanese troops into Siberia. On his return, the claims of Mabie were put before him. The opportunities there attracted him. He entered the faculty and became to a large extent responsible for the moral and spiritual development of the boys. Writing of his work and aims, Mr. Yasamura says,

> "We are not anxious to gather hastily an unripened crop, nor a mere conventional one. We want the boys to become Christians to the very core of their being."

With the other fourteen Christian teachers cooperating wholeheartedly with him in building up the character of the boys on a Christian foundation the school had from the beginning the distinctive feature which the Governor had asked for. And the distinctive feature proved to be its chief attraction. Jerusalem and all Judea went out to the wilderness to sit at the feet of the teacher who had a distinctive message. And in April 1919 five hundred boys climbed the slopes of campus hill in Yokohama to find out if they were eligible by competitive examination to sit as students at the feet of the faculty which Principal Sakata had gathered around him.

Only one hundred and forty-five were admitted, for as yet there were only two classes to be formed and there were not buildings ready to accommodate any more. There had to be much literal spade work done and a great deal of noise with hammer and

chisel before the school would be ready to take in the six hundred that had been planned for. Undisturbed by the noise and interested in watching the evolution of the school the boys went on with their studies. Every year the campus improved in appearance and gradually the necessary buildings were erected. They never had to wait for occupants. Youths of the right type made their applications, the best of them were selected till the year before the great disaster four hundred and fifty students were enrolled. Writing in 1920 Mr. R. H. Fisher says,

> "The present body of students is a carefully picked group from over five hundred applicants. They are a live, wholesome, keen, and appreciative group of boys, representing the upper middle class of the vicinity."

There was a steady growth in other directions besides that of numbers and equipment. Gradually the boys themselves began to cooperate in fostering the Christian atmosphere and moral tone which the presence of so many Christian teachers helped to create. They were Japanese boys all right. They lacked nothing of the *Yamato* spirit which has made Japan what it is. They were not all enamoured with the ideals of Christianity nor ready to yield to its influence, but gradually as they came to appreciate and respect their teachers, their respect for and appreciation of the religion of their teachers grew till many of them made a

Faculty Bible Class Under Prof. Yasumura (white vest)

genuine effort to understand it. Bible study was part of the school curriculum, but attendance at Chapel was voluntary. The Chapel service was, however, made interesting and a large proportion of the boys, in the words of Mr. Yasumura, "come regularly rain or shine, for they have learned to love the life and work that begins each day with a quiet devotional period."

As the number of students increased, the proportion of Christians among them also increased, as did the number of Christian teachers on the faculty. In 1922 - the year before the great earthquake - there were nineteen Christian teachers on the faculty, one hundred and forty students who were members of the Y. M. C. A., and a fine group of boys in the dormitory. The school had received government recognition, and was attracting attention not only because of its dominant Christian tone, but by its high educational standard and efficiency. The denomination was proud of its success. It was their child - the child of many hopes and prayers - and it seemed as if God had given precisely what the Mission and its friends had prayed for and expected. But the catastrophe that took place on September 1st 1923 was another illustration of the fact that God often leads his people to their goal by a way no one of them would choose.

This is hardly the place to write in detail about the earthquake and its effect on a modern city. But if any one had wished for a vantage point to see and record all that took place on that day of death and disaster he might have chosen a safer place than the campus hill, but not a better, for witnessing the earth shaking, the city staggering and crumbling up, the flames licking up the ruins, the panic-stricken fugitives fleeing from one death often to meet another.

Mr. R.H. Fisher gives a graphic description of what happened to the school. He wrote,

> "Five hours after the earthquake the stately reinforced concrete structure which had been the home of Mabie School was swept clean by fires blown up from the wooden buildings at the foot of the hill. By nightfall it was a mass of charred and smoky desolation. No one had dreamed that 'Kanto' could burn.
>
> "Three of the students, who happened to be among the excited throngs who were making their way over that arm of the hills to escape the flames that were sweeping the entire city, broke through the front door and rescued seven typewriters - all that was saved of the splendid equipment. Examination of the torn and twisted

walls showed that no hope of reconditioning could be realized. Nothing remained but to dynamite the buildings and clear the ground.

"With two teachers and a clerk lying dead in the ruins of the part of the building which collapsed, and with most of the teachers homeless, Principal Sakata faced the future bravely. No scrap of paper remained to give a clue to the addresses of the students. Posters were made and put up on every available stump or lamp-post in the ruined city announcing that the students and faculty of Mabie would assemble on the campus on October first. Over three hundred lads turned up and reported that they were ready to begin school work. The Principal and faculty wondered whether there would be as many as a hundred on hand!

"One appeared in a bathing suit, a broad brimmed hat, and a broader smile - all he had left. Two weeks later school opened with regular work, half days. This was possible because of the never-to-be-forgotten hospitality of our sister institution in Kanagawa, the Mary L. Colby School, which gave up her plant to Mabie half of each day."

The first months were months of continually recurring earthquakes, of serious thinking and hard work. The first commencement was held in the chapel of the sister school. Forty-six boys had, despite handicaps, completed their course of study.

In April 1924 Mabie moved back to its own campus where enclosed with galvanized iron and wall-board a frame structure houses the school. The student-body had returned nearly to normal - 450 - the teaching staff had been augmented with fine Christian teachers, and the institution faced the future with confidence.

Mr. Fisher exclaimed,

"Mabie has lost her investment of 400,000 *Yen* in buildings and equipment, but with her hundred-strong alumni, her eager student-body, and her choice faculty, has not lost her soul. Under God her best days shall yet come."

The last sentence of Mr. Fisher's report was a prophecy which the years between 1924 and 1935 have seen abundantly fulfilled.

The appalling calamity which so suddenly came upon Japan called forth the sympathy of the world, and the spirit with which the people met the disaster and rose above it evoked universal admiration. America was foremost in giving expression to her sympathy. Suffering turned neighbors into brothers, and even before the suffering nation called, her brothers across the sea answered.

Secretary Franklin Views Ruins and New Erection

The response of the American Baptist churches when they heard of what had happened to Mabie was magnificent. They added another chapter to their missionary history. It was no easy task to restore and rebuild. Material was difficult to procure and prices rose to a height undreamed of a few short years before; but the Board resolved to do it and the churches stood behind their leaders. They were determined to give the people who had endured so much the opportunity they craved of having their boys continue their education in a school that was decidedly Christian. And the results have justified the sacrifice made by the denomination. Since the earthquake disaster Mabie ("Kanto Gakuin") has become a household word in Yokohama and far beyond the city.

From 1926 there has been a College of Commerce, led by Dean Genzaburo Shirayama - a member of the Kyoto Church and a graduate of the Higher Commercial College in Kobe - since the first formative years, when Mr. Sakata carried the burden. It now has over three hundred students and is building a reputation for graduating men of character to take part in the commerce of Tokyo and its port city. During its existence of a few years a Social Service Administration Department - small but mighty - exerted a marked influence. This was under the leadership of Mr. Kazutaka Watanabe, son of the Rev. Hajime Watanabe. An outstanding feature of this Department was the founding and conducting for ten years of a social settlement where a student was in residence and many witnessed to the call of Christ to minister "unto these least."

For the office boys and girls and junior clerks of the city, Mabie has an English school, meeting at night. In a spirit of aggressive determination, hundreds have passed through this school to become leaders in their respective office staffs and to hold to the truth as they have learned it with Christian teachers. This school carries on the tradition of the "Dearing" night school which had a long and honorable history at 75 Bluff until the earthquake of 1923 put an end to it.

The Mission have not coveted preeminence but we have earnestly desired to reach the stage in our school work where we would be able to attract the right kind of boys and men, and have the opportunity of training them for leadership through a Christian education in a Christian atmosphere by Christian men. God has given to us the opportunity we sought and prayed for. To get the opportunity the Baptists have made many sacrifices and it is worth while making more to utilize the opportunity. In Mabie as it stands today with its splendid equipment, its fine staff of Christian teachers, its carefully selected body of students, and the unique place it holds in the affections of the people, God has set before the denomination an open door for just the kind of service that the country needs.

A Mabie College visitor soon senses the fact that this is a Japanese institution. Quite properly the phrase "Mission school" has come to be replaced by the truer phrase "Christian school." The process of transferring responsibility from missionary to Japanese leadership - that much-to-be-desired goal -

Airplane View of Greater Mabie

Middle Department Tower

has gone hand in hand with the numerical growth of this institution. Its administration is almost wholly in the hands of President Sakata and his associates, among whom he counts his missionary colleagues as members of long standing. Of the Trustees, nine out of fifteen are Japanese.

God opens doors by means of men. In addition to the Japanese already mentioned, there are several missionaries whose names will always be associated with Mabie and the opportunities that have opened there for Christian work. Possibly foremost among these is the name of Dr. Charles B. Tenny who went out to Japan in 1900. Very early in his missionary career he realized that the future of Christianity in Japan depended not on the missionaries who were sowing the seed but on the Japanese who were responding to the call of Christ. To help these Japanese to get ready for their task became the purpose from which he never swerved. He found his first opportunity in the Seminary under Dr. Dearing. There he noted the difference between the men who had come up with sufficient preparatory training to take the Seminary course and those who had not. He learned too in the rapidly expanding commercial city of Yokohama that there was as much need for Christian leaders in business and politics and city government as there was in the church. Slowly the idea of

a Baptist mission school commensurate with the needs and the opportunities grew within him. He talked about it, and finding that the same idea had been revolving in other minds he set to work, and with their cooperation and the support of the Board Mabie College came into being. For a time after the school was started, Dr. Tenny remained in the background rendering invaluable help by his advice, his organizing ability and his influence with prominent men in Yokohama. Then a call came from the Japanese that could not be resisted and Dr. Tenny became the first President of the enlarged institution.

It was a big undertaking, and how it was done has already been told. But the strain of those years, when city and school collapsed in an hour, and all had to be done over again, when everyone looked to the President, and the churches in America called him home for consultation - the strain of all this proved too much, so that when the restored institution was well started on its upward course again, Dr. Tenny was so run down that he had to give up missionary work and return to America. There is need for heroism in the service of the Master, and Dr. Tenny - characteristically - stood ready to lay his all on the altar of sacrifice. His last resting-place in the Tenny family lot near Hilton, New York, is specially sacred to all Mabie men.

Mention has already been made of the prominent part that Dr. Holtom has taken in the educational, evangelistic, and literary work of the Baptist Mission. It remains only to add that he has rendered conspicuous service to Mabie as a member of the faculty and head of the Administrative Committee.

Another of the missionary staff who has had continuous connection with Mabie since its founding and his own days of leadership in Mabie's predecessor - Duncan Academy - is Mr. J. Fullerton Gressitt. By choice he has maintained his work continuously in the preparatory department where he has shown special aptitude in leading beginners into the mazes of the English language. His Christian witness has been strong. He has rendered conspicuous service also in the financial leadership he has given, training up successors true to the stewardship of funds donated for the establishment and maintenance of the school over a period of years.

The long quotations which have been cited in these pages from the letters and articles of Mr. Royal H. Fisher show his close connection with Mabie - Kanto Gakuin. But they do not

give an adequate indication of the part he has played in bringing Mabie into being, lifting it up out of the earthquake ruins, and making it what it is today. Before it was born, he was its advocate; when others saw only its dim outline in the distance, he had before him a vivid picture of what it was to be. Once he startled the Mission Conference by flashing out before them his picture of a Mabie steadily enlarging its influence and scope till it should be ready through its graduates to do all that the missionaries were then doing - and more - toward building up the Kingdom of God in Japan. During the great disaster of 1923 and the anxious period of uncertainty that followed the destruction of the buildings of the Kanto Middle Department, Mr. Fisher kept his courage and his faith as he went on with his work. By pen and voice and example he instilled his own faith and courage into many others in Japan and in America, till an enlarged Mabie stood forth, a fulfilment of his early vision. Guiding the institution through anxious days of financial uncertainty, devising ways and means of erecting and equiping buildings so badly needed, he has worked wholeheartedly under the leadership of President Sakata and his predecessors. Through extra-curricular contacts with the men of the College by means of music and dramatics, he has touched the thoughtlife of the students; also in English Bible classes

Mr. Covell Cultivates Good-Will

with the evening students he has brought to bear the appeal of the Christian life.

Another missionary coworker in Mabie School, closely connected from its earliest days till 1938 - when transfer to our sister institution, "Central Philippine College", became necessary - was Mr. J. Howard Covell. We are glad to pay him a tribute of homage as one who transformed ordinary routine work into the gold of character and the glory of high Christian service. Those connected with Mabie always stood ready to testify that just this difficult feat was accomplished by Mr. Covell every day by the way he taught the rudiments of English in the classroom. His interests were also wide and many calls came to him; but never to the neglect of his boys. The Mission looked to him to be a bulwark against jingoism, and to foster the spirit of peace and goodwill among men who were to be the future leaders of Japan. He did this with a will for he had a passion for peace. Through him many of the students gained their first clear ideas of the Christian God as he served his Master through the routine work of the Mabie classrooms.

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Still another missionary member of the staff of Mabie, during the days of his apprenticeship to regular appointment by the Home Board, was Mr. Willard F. Topping. Knowing the Japanese student mind because of boyhood experiences in the country, he left on many hearts and minds-in-the-making a lasting impression of Christlike character. After furlough he was returned at his own request to direct evangelistic work in the Himeji area. But Kanto students recall his contacts with them in the earlier day. After removal of the foreigners from the Himeji section became imperative, Mr. Topping returned once more - for a few months - to Kanto Gakuin where he was most popular and effective in his approaches to the students, entering into their problems sympathetically and winning their confidence.

At various intervals in the history of Mabie - when funds were too low to hire outside assistance, or when class divisions became too numerous to meet all demands for teaching English by teachers to whom English was a mother-tongue - the institution has been fortunate in being able to obtain the much-appreciated assistance of some of the Mission wives. At different times, Mrs. D. C. Holtom, Mrs. R. H. Fisher, and Mrs. J. Spencer Kennard

have rendered very valuable service - with no renumeration. Contacts with these Christian women have meant more to the students of Mabie than can be recorded, especially through the medium of informal "socials" in their homes.

Indeed it has always been President Sakata's great desire to have at least one Christian woman on his faculty. Mrs. Toshi Sasaki, widow of one of the teachers killed in the building at the time of the 1923 Quake, did an outstanding piece of work in her days at Mabie to raise the ideals of the young men of the institution in their relation to womanhood. She recently married President Sakata.

Of the missionary staff of women, Miss Elma R. Tharp, who had rendered conspicuous service as Mission Secretary for a number of years, returned from furlough to give her whole time to the work among the younger boys of the Preparatory Department of Mabie. For two years - till return to the States was dictated by the rising international tension in 1941 - her work in Mabie was the delight of her fellow teachers and the joy of her students' hearts. Her cheerful optimism, her radiant Christian faith, her demand for a conscientious type of work on the part of her students, endeared her to everyone. Many a student today who passed through the halls of Mabie School has a different idea of America and Christianity because of his having seen this consecrated worker giving her best for the good of her boys at Mabie.

Class of 1938, Mabie College, with Trustees and Faculty

CHAPTER XII

Two Women and a School - Soshin

In January 1890 one of two women left America and crossed the Pacific to look for the school to which she had been appointed as a teacher. She found it in Yokohama. It might have eluded her search, for it was but a tiny infant school that had been adopted and kept alive by Mrs. Nathan Brown. But Miss Clara A. Converse had formed the habit of finding what she sought and with the help of a guide she found the school on a high bluff overlooking the bay where her ship anchored. It was a Girls' School, known as "Eiwa Jogakko". It might have been called "The Bluff Variety School", for variety was its specialty. It had twenty-three pupils, no two of whom seemed to be alike in age, appearance or scholarship. The youngest was five years old, and the oldest was seventeen.

The building that housed them was a low, Japanese structure put up at the rear of Dr. Brown's house and had been used by him as an office for his printing work. It had nothing to recommend it as a school building except the fact that it was no longer required as a printing office.

That, however, was enough to have induced Mrs. Nathan Brown in 1886 to clean it up and put it at the disposal of six girls who lived with Miss Sands until she went home on furlough. At first it was more of a home for these girls than a school, but a year later Miss Chiyo Yamada, - a Yokohama young lady of character and ability - having graduated from the Woman's Union School, came as an assistant to Mrs. Brown. Through the combined efforts of Mrs. Brown and Miss Yamada the printing office in spite of its shabby appearance and limited space gradually took on the form of a school, and, when Miss Converse arrived in 1890, she found that though Mrs. Brown had gone to America Miss Yamada had kept the girls well employed and twenty-three of them were waiting to welcome their new teacher.

At this stage Mrs. Brown drops out of the school picture, for on her return to Japan she married Dr. William Ashmore, Sr., and went on to China. She had done her bit by making the best

possible use of the shed at the back of her house, by securing the services of Miss Yamada, by persuading the Board to send out an American teacher, and by paving the way for the future progress of the school by inducing the American Baptist churches to secure land and to put up suitable buildings.

On December 18th, 1891, the new buildings were dedicated and the school received the name Soshin Jogakko, by which it was afterwards to be known throughout all Japan. The name being interpreted means "Truth-Seeking Girls' School." In honor of Mrs. Mary L. Colby, President of the Woman's Board and first donor toward the buildings, it was also called the Mary L. Colby School.

Mrs. Gates, an ex-secretary of the W. A. B. M. S., was present at the dedication of the School, and has left an interesting pen picture of what she saw. She wrote:

> "I wish I could make the picture a real vision to you. First, the Bluff on which the School is located is a high point that lies southeast of the bay on which Yokohama is built. Rising abruptly from the level of the city it is reached in some places by long flights of stone steps, and in other places by streets which though winding are very steep. Our school is on the south side of the meandering street that runs along the ridge of this Bluff. It has commodious parlors, dining room, hall and library on the ground floor, and above them four commodious rooms for lady missionaries. Adjoining this foreign part of the house, toward the rear and on the east stands the school proper, built in Japanese style, having on the ground floor a reception room for guests, class-rooms for the school and the Bible women, and a large school room. All around the three sides, East, South and West is a veranda enclosed by sliding glass doors. In the story above are the dormitories, each room suited to the occupancy of four girls. This floor also has an enclosed veranda with sliding doors of wood. In the basement are kitchen, dining room, bath room and a recitation room."

Miss Converse, the Principal, and Miss Yamada, under whose management the printing office had been transformed into a Girls' School, formed a friendship which stood the test of forty-five years. The school became their home. It became much more than that. It was their child on which they lavished love as strong and devotions as sacrificial as any mother ever lavished on her children. They lived for it and would have died for it gladly if necessary. The routine of work became for both women a joyful service and as the years rolled past everyone came to connect

Mary L. Colby School, About 1900,
Back Row Center: Miss Converse, Miss Hawley and Miss Yamada

the two women with Soshin Jogakko. Even now the writer cannot form a mental picture of the women without the school or the school without the women, though now the Principal lies in a little green grave on the slope of the Kanagawa plateau, where Japanese women who were once school girls go to put up a prayer, or to leave a little flower in token of remembrance.

In Japan, girls who enter a mission dormitory simply go from one home to another which has greater opportunities for them to advance in a desired direction. Ambition has been fostered in them from an early age. Deep respect for those who teach is an inheritance, so that they go prepared to sit under the shadow of learning and to catch some of its thrills. And while they are waiting for their thrills, or digging for them, they contrive to send a good many across to their Principal to whom they generally have the same ready access as they used to have to their own mothers.

This parent and child relationship and intercourse between teachers and pupils in a mission school entails the expenditure of a great deal of vital force on the part of the Principal; but she has her reward. Hundreds of girls call her mother without arousing one pang of jealousy in the hearts of the real mothers. She enters into their lives and remains there when they have

homes and children of their own. Their children are her children too. In entering so fully into the life of her pupils her own life is enlarged, her maternal instincts find an outlet. She is saved from degenerating into an education machine and becomes a woman rich in human experience, and interested in every phase of human life. All this is true of the two women connected with Soshin from 1890 till 1926.

Writing of Miss Yamada, her friend Mrs. C. H. D. Fisher says,

> "Though she has laid aside opportunities of marriage for herself her heart has been so full of mother love that young people have through the years been instinctively attracted to her. Her assistance at weddings is eagerly sought; hundreds of brides are grateful for the conference with her that gave them high ideals of married life. Those passing through deep waters of sorrow have also naturally turned to her for assistance and comfort."

What Mrs. Fisher says here of Miss Yamada has elsewhere been said and written of Miss Converse, the Principal. The two women were different but one in faith and love, one in their ideals and plans for the school, one in their devotion to the girls, and one in their efforts to help their neighbors in an ever extending area.

The name, "Truth-Seeking Girls' School", gives an indication of the purpose that the two women set before themselves, and their hopes for this child of their creation. They were earnest Christians and believed that Christianity contributed something vitally important to education. They were also familiar with the Rescript of the great Emperor Meiji, who encouraged his people in their travels over the world to look everywhere for truth. The teachers as well as the pupils were seekers, and the school with its books, lectures, discussions and contacts and its carefully mapped out twelve-year course of study was designed to help them in their search.

In the yearly conferences of the Mission when all phases of the work were discussed and reports were heard, it soon became evident that the Principal of Soshin had two definite plans before her. As an educator she laid her plans to keep the school abreast of the times. She watched with satisfaction its removal from the old printing office to a real school building where a larger number could be accommodated and more done for them. She

selected her teachers with care, and they stayed long enough to catch her spirit and acquire her love for the school. Mr. Denkichi Fujimoto, who became head-teacher, gave over twenty-five years of devoted service with her to the cause of women's education. Mr. Juichiro Ueyama did not stay so long but remained a close friend of the school for forty-five years. Mr. S. Takagaki, too, stayed long enough to exercise great influence on the school. With her teachers she carefully went over the curriculum and mapped out the courses for all the grades, primary, intermediate and higher. She kept herself informed of what was being done by Government schools, and sought to lead rather than to follow them. By her letters, and her visits to America she kept in touch with her constitutency at home and so gained their confidence that when it was necessary to take a step forward that entailed additional expense they were always ready to stand behind her.

What the Principal was doing to secure cooperation and help from America Miss Yamada was doing to secure cooperation and friends in Japan. Among the churches she was the woman apostle going everywhere in the interests of the School and by her knowledge of the people and her winning personality gaining for it new friends, and making preparations for the day when it would be supported by the women of Japan.

Both women knew the power of prayer, and while they worked and prayed God made the crooked places straight before them. All the Sanballats and Tobiahs did not perish in the days of Nehemiah. Some of them came to light in Yokohama in the early years of the school. In the words of Miss Converse, "the Mission School was looked upon with suspicion and contempt by educational authorities" entrenched behind government patronage. In 1899 they followed the example of the man who said, "If a fox go up he will break down their stone wall;" but what they actually said was, "These Christians shall no longer be permitted to teach religion to the pupils who are in the primary department." The answer to this, after much thought and prayer, was to close the primary department and lose forty-three pupils. Seven of them were kept on as boarders and now went daily to the Government school to receive their education at the feet of teachers who knew not God. With God these seven babes and sucklings undermined the trenches of the opposition without knowing what they

were doing. They simply studied as they had been taught to study, and behaved as they had been taught to behave, but that was enough. It attracted attention, for they were ahead of other girls of their age in their studies, and their conduct was exemplary. Now Japanese teachers are always eager to secure good results, and the curiosity of the Government teachers having been aroused, the Dean and the Principal went over to Soshin to make inquiries about the teaching methods which had produced such results.

Of this experience Miss Converse relates,

> "They asked us later to provide them with a teacher of English for their intermediate grade. Miss Shizu Ozeki, a graduate, was sent and the Principal herself (Miss Converse) taught their two senior classes for a time, thus creating a very cordial relation between our school and the Government school.
>
> "This year also the Bureau of Education recognized our school and we were registered. Up to this time we had been independent of the Government, but the Revision of Treaties brought us under their jurisdiction. We were inspected by them and made such reports as they required, but they did not at all interfere with our methods."

This visit of the Dean and the Principal of a high grade Government school, taken with the requests they made for closer cooperation, and the recognition of Soshin by the Government, all were indications that in 1899 when the Treaties were revised and Japan had become master in her own house, the two women were keeping the school abreast of the times.

But times were changing in Japan. Towns were changing into gigantic cities, commerce was expanding, the horizon of the people had widened, and preparations were being made for the Japan that was to be. The country looked to the schools to take a leading part in the necessary preparation and they were doing it. They were increasing in number and in size. They were meeting the demands of youth for guidance in scientific research and in investigations in an ever-widening field of knowledge. And the girls were as eager as their brothers to catch up - to be ready to play their part in the new age. More and more of them were finding their way to the mission schools as well as to the Government High School.

In 1896 Soshin had an enrolment of 120 students, and as they were increasing each year two new missionaries were sent out

to strengthen the teaching force.

Miss Mary A. Hawley and Miss Harriet W. Witherbee arrived together in 1895, and even before learning the language they rendered valuable assistance in the work of the classroom. The former became Acting-Principal from 1897 for a year while Miss Converse went for a visit to America, and she continued in the school for three years longer. Later on Miss Edith F. Wilcox came out to be associated for a time with the others in the growing work of the school.

But teachers were not all that were required to meet the new conditions. Six years after Treaty revision, the building which had struck Mrs. Gates and everyone else as being so large and commodious was proving too small for the needs of the school and there was no room on the lot for expansion. A new site became necessary and one was found by Dean Fujimoto on another plateau on the other side of the city. To move there was a venture. It was at least four and a half miles distant, and the question was whether a fair proportion of the day pupils would be prepared to go so far away from their homes. It was off in a solitary place. Between the new site and the railway station there was a road that ran part of the way; but it could be found only with difficulty and traversed with even greater difficulty in the rainy season. Where the road ended there was a footpath between the fields where the rubber shoes that had held on to their position while their owners were traversing the road now broke out in open rebellion, and had to be coaxed to keep their place till the school site was reached. If the buildings should be erected there, they would be in a commanding position; they would be seen from the bay and the railway. But would school girls have the courage to go daily over such roads and paths? These and many more questions were asked by visitors who ventured up to look at Fujimoto San's chosen site.

The doubts of the doubters seemed at first to be justified. The first year, 1910, on the lonely height was a discouraging one. The school which had been flourishing on the Bluff was reduced to forty-six on the Kanagawa height. Only eight of the day pupils dared to face the pioneer conditions. No one could blame them. Even Miss Converse and Miss Yamada must have marveled at their courage, for, the former wrote,

"The Kanagawa people themselves shook their heads

over the location. 'Too remote and too bad roads. No day pupils could ever go there', they said. But those faithful eight from Yokohama who in spite of wind and rain and mud persisted in coming every day proved that the difficulties were not insurmountable. During the first two months it rained incessantly. The roads seemed to have no bottom. Day after day teachers and pupils came drenched with rain and besmirched with mud. It was a regular part of the program to meet them with pails and towels. It was trying but perhaps the new school could not have had a better advertisement."

Through all the trying year the two women remained confident that they had received God's guidance and that time would vindicate their choice of a site. Time did, and did it so rapidly that the doubters opened their eyes in astonishment. That educational institution on the hill seemed to be transformed into a magnet. After a time even householders followed it and built their homes near it. The railway and electric car companies saw new opportunities in the new district that grew up; they brought their lines nearer and nearer. A station was built so close to the school that it became easily accessible from Yokohama, Kanagawa, Tokyo and all the small towns lying between. Girls began to come even from the Capital; Yokohama provided more students than it had done for the old school; the small towns where the people had only dreamed of higher education for their girls now took steps to turn their dreams to realities.

New Campus on the Hill - Kanagawa, Yokohama

There were, of course, other things besides accessibility that made Soshin popular on its new site. The energetic Principal was still keeping it abreast of the times. Before the girls called she was answering them with new courses and with old ones brought up to date. The desire for an advanced course in Music was answered by the coming of Miss A. B. Lippitt in 1910, just a few months after the school had been removed to the new site. Unfortunately on account of ill-health Miss Lippitt was able to stay only two years in Japan; but during that time she brought the musical department of Soshin into prominence and prepared the way for a succession of splendid teachers which included Miss F. Marguerite Haven, Miss Ruth C. Ward, and Miss Evelyn B. Bickel.

Miss Haven and Miss Ward made a special contribution to the educational work of the Mission by their musical talents. For this purpose they were called, and into their musical work they threw the whole force of their personality and power. Other schools besides Soshin called for their services, and wherever they went they not only awakened the latent talents of their pupils, but through music gave to the musical a new interpretation of religion.

The same can be said of Miss Bickel, - now Mrs. Willard F. Topping. She made music a living, speaking power in Soshin. Later the call came to her to follow in the footsteps of her honored father, and how she did that along with her husband in Himeji has been recorded elsewhere.

On its new site Soshin not only met the needs of the girls who wished to specialize in Music; it also made provision for those who had become ambitions to take a college course.

Miss Ruth D. French came out in 1910. She was specially fitted for college work. In a short time she had gained the esteem of both the Japanese and her fellow missionaries, and made a good start with the college department, while her younger sister - Miss Katherine French - consented for a time to take charge of the musical department which Miss Lippitt's return to America had left vacant.

When Miss Converse went on furlough in 1915 Miss Ruth French became Acting-Principal. In the school and in the committee work of the Mission she showed rare qualities of leadership and her fellow-workers cherished the hope that these qualities would

for a long period be exercised in Japan. That, however, was not to be, for after six years of fine service she had for family reasons to give up her work and return to America.

In the providence of God there was always someone found to fill up the gaps caused by illness or furloughs in Soshin. The gap caused by the return of Miss French in 1916 was filled by the arrival of Miss Helen W. Munroe. Miss Munroe did not call herself a missionary. Everyone else did. She did not intend to stay long. Her colleagues wished she would stay on permanently; so did the Japanese girls. They learned to love the friend who had long been interested in their school and who for a period of three years gave to it devoted service and became both friend and teacher to the girls.

Other missionary women there were who during the years of growth at Soshin came and rendered efficient service for a season, and then transferred their talents to other spheres.

Miss Minnie V. Sandberg - now Mrs. Chas. H. Sears - stayed long enough to stamp her personality on the Mission and on the school. Few women in a short period have acquired as much influence in the councils of the Mission as she. It was gained by hard work and earnest concentration on whatever work she was asked to do.

When Miss Converse went to America on furlough, Miss Sandberg was made Acting-Principal, and was later asked to assume the principalship, for by this time Miss Converse was beginning to feel the weight of years and the need of relief from some of the heaviest of her burdens. But the time of relief was not yet, for Miss Sandberg was unable to return from furlough on account of ill-health. In 1928 she was asked to take up the work of Foreign Secretary of the Woman's Board. In that capacity she exercised more influence than ever on the woman's work in Japan. But there was a vacant place in Soshin. The Mission in its need turned again to Miss Converse, and she consented to fill again the principal's chair till a successor could be found.

This successor was Miss Annabelle Pawley, who after serving in Himeji and Sendai had become a member of the Soshin faculty in the fall of 1923. She was made Principal in July, 1925. Miss Pawley earnestly requested Miss Yamada to continue at the school, just as when Miss Converse was in charge, and this she did; but

ill-health soon made it imperative that she too give up the heavy responsibilities of the school. During Miss Pawley's principalship the school celebrated its fortieth anniversary, and on the Principal's suggestion started a Building Fund to be used at the time of the fiftieth anniversary. How fortunate this proved to be will be seen later in this story. A new science building was erected while Miss Pawley was in office and the library was much improved. The graduates renewed their efforts to build up an Endowment Fund and set before themselves an almost impossible goal of Yen 100,000.

When Miss Pawley returned on furlough in 1928, she asked to be relieved of the principalship, and Mr. Sekijiro Takagaki, who had been Dean under both Miss Converse and Miss Pawley, became the first Japanese Principal, serving from 1929 until the close of 1932.

In 1921 the school had received permission from the authorities to increase the number of students to three hundred. The following year 306 were enrolled, and the Board appointed Miss Agnes S. Meline to augment the teaching force.

The new teacher seemed to have great reserves of strength and began at once to draw on them. Before she had been long in the school she had established many contacts there and outside. Her Bible classes attracted students from Tokyo as well as from Yokohama. She kept in touch with them all, organized them for service, and exerted a great influence over them.

Each of the women workers at Soshin made her special contribution to the school. Without them it could never have become what it is, nor could it have made the contribution which it has made towards the education and spiritual development of the women of Japan. But each of the women who came and went would freely acknowledge that it was Miss Converse and Miss Yamada who, with their Japanese helpers, mapped out the course of the school and kept it moving towards its educational and spiritual ideal.

In a sense the school building itself was an interpreter of Christianity. It was seen from afar and attracted attention. People inquired about the white structure that looked like a part of New England transplanted to the top of a Japanese hill. Inquirers were told that the building was a Baptist Girls' School, built by American women of that denomination. The information

made the inquirers look closer and the thoughtful ones, as well as the ones who had read the Bible, saw in the building a reflection of the Christian spirit -- an interpreter of Him who sat by Jacob's well and brought God into the life of a woman. But while the building itself might do a little, the women who taught in the school did a great deal to interpret the religion of Jesus Christ. They had a rare opportunity for doing this, for the girls were under their care far longer than the disciples sat at the foot of Jesus. Some of them may have been prejudiced against Christianity but some on the other hand had come to Soshin really seeking to find out the truth about God and their own relationship to Him. Most of them probably were just like the girls in any high school - keen in other studies, but rather indifferent to religion. Like their sisters in America, however, all of them were quick to notice when the religion of their teachers was genuine and what it had done for them. Herein lay the opportunity of the teachers. They could stand scrutiny. No one would say that either Miss Converse or Miss Yamada or any of the other teachers who came and went bore any resemblance to plaster saints. They were very human and did not pose as anything else. Their faith was real, their love for the girls unquestioned, and their unselfishness was more conspicuous than any of their faults. They lived in close fellowship with their Lord and he was working out his perfect work in them. They were accustomed to having what Moffatt calls "The lamp of the Eternal flashing into their innermost soul" so they did not shrink from the piercing gaze of the girls who sought to carry their search for truth beyond their textbooks into the souls of their teachers. The teachers were as anxious as the pupils that the naked truth hidden there might come to the light, that when it was made manifest they might be better able to act as interpreters of Him in whom they lived and moved and had their being.

Miss Converse and Miss Yamada interpreted Christianity to a succession of Soshin School girls for thirty-five years by their lives, which is the only way the religion of Jesus can be interpreted or understood. The girls were as certain that these two women loved them as they were of their own existence, and when they began to trace that love to its source they found traces of God which as truth-seekers they could not ignore or pass lightly over. In Japanese history they had many splendid examples of noble women who for their country or their family or

their children had shown self-sacrificing devotion that could not be surpassed; but in Miss Converse, their Principal, they saw an American woman with the same spirit doing the same thing not for her own people, but for Japanese women and children. The thing that was done in their midst interpreted for them what had been done in Judea 1900 years before, and the religion that had sprung from the cross explained the religion and the power and the love and the joy that overflowed from their teachers.

If the girls at Soshin who became Christian (and there were only a few who did not) were to write their experiences they would probably testify that while they had been greatly impressed by the teaching of Jesus as revealed in the Gospels, and by the power of his religion as revealed in the Acts of the Apostles, it was the interpretation of Christianity by the lives of the teachers that led them to surrender their lives to Him.

Then when the girls had entered into the new life and fellowship, they joined with the teachers in helping to make their school what Miss Converse and Miss Yamada had prayed that it might become. They took a Christian interest in the welfare of their neighborhood. When earthquakes or floods or fire or disease came upon the people the students were ready for service. The number of their Sunday schools increased with the increase in population. No one took notice of all they did but as they worked they grew in grace and in knowledge; for there are some truths - and these the highest - that are only discovered through unselfish service.

Miss Converse made things easy for the one given the work of writing the history of Soshin, for she left behind her twenty-four pages of typed manuscript giving the outlines of what is here recorded, but with little reference to herself. Fourteen out of twenty-four pages of the Principal's manuscript are taken up with the careers of graduates, for she followed each one as a mother follows each of her children. They are all interesting enough to be set down, but only one will be given.

> "Miss Shin Kawamura graduated in 1898 and taught in Mary Colby School. Then she went to Chofu to work with Miss Browne in the orphanage till 1903 when she moved to Kobe and opened a store for selling drawn-work. Here she employed eight or ten women to make the articles she sold and daily taught them the Bible. During the Russian War she opened a creche which has continued till the present day. It has so won the

confidence of the community that now a building costing Y2500 is being erected for its use, financed by the city of Kobe and through contributions from the citizens. Aided and encouraged by the city she is now starting a Reformatory for girls."

And so the record of the girls who graduated from the higher department continued, showing them at work in every station of the Mission save one; following them to colleges in America where they took high honors; going with them to the marriage altar where they took their vows to be true and faithful help-meets to pastors, evangelists, business men and officials; lingering in the homes where they brought up their children in the fear of the Lord; and rejoicing to see them in so many places, and in so many different walks of life acting as interpreters of the Christ to whom they had committed themselves during their years of study in the "Truth Seeking Girls' School." The record shows conclusively that here at least is a sphere where there has been no slump in the investments that were made by the Baptist women of America. For nearly half a century, the interest has gone on increasing. The Master took their gifts as he took the precious little lunch of the Galilean boy, and through his blessing there has been enough to nourish the souls of a great company of young Japanese women and children, and an overflow to be carried by the graduates to the four corners of the Empire.

Few things gave more satisfaction to Miss Converse and Miss Yamada than the interest which the graduates of Soshin took in their Alma Mater. Like Paul with his beloved Philippian church, they *"thanked God upon every remembrance"* of her. The Japanese do not readily forget their friends; they have long memories even for trifling services rendered to them. They seem to have two receptacles attached to the thing we call memory: in one of these they carefully arrange a list of all the favors they have received. When they meet a friend, instead of being at a loss for something to say, in a twinkling they take out of their copious receptacle the record of what that particular friend has done for them, and with a bow they open the conversation by thanking him for his past kindness. In all this there may be a good deal of formality. It was not, however, as a mere observance of formality that the students of Soshin returned on New Year's Day, or on other special occasions to pay their respects to their teachers and to give thanks for what had been done for

them. They loved their old school; the two women there were their friends; they had many things to tell them and much to hear from them. This interest instead of diminishing seemed to increase with the years. It showed itself in many practical ways: when in 1917 the alumnae brought a gift of Y350 as a start toward an Endowment Fund for the School, the teachers regarded this as King David regarded the water from the well of Bethlehem. For this the teachers had longed and prayed and worked, so that when it was actually before them it was sacred. It was a sign that the graduates had a vision of the great work that was before their school, and that on them was to rest the responsibility for increasing its usefulness. The gift was small, but it made them partners - junior partners, it might be, but juniors have a habit of becoming seniors, and their teachers were praying that the Lord would hasten that day. The Lord does not always hasten in our way. By 1921 the Endowment Fund had increased to only Y1200, but in 1930 it had reached Y10,000 and was increasing in a way which showed that the alumnae did not intend to leave their enterprise in such condition that people would say "These Japanese women began to build but were not able to finish."

Miss Converse Receives an Imperial Decoration

By that time Miss Converse and Miss Yamada had almost finished the work God had given them to do in Soshin. The Principal had lived long and lived well, and her beloved companion, though younger in years, had shared her life and her work. In the providence of God they had five more years together before the parting came and Miss Converse was called home. The western horizon was in sight, but like the Indian summer these years had in them a glow that made them beautiful, and the women had eyes to see the beauty in this region that John Bunyan called

"The delectable mountains." They were delectable. Through the generosity of the graduates the two women were given a house on the slope of the plateau where Soshin stands. There they received old friends and after their usual manner made new ones. The window in their new home was like the "window in Thrums." The school was hidden but through the eyes of the students and teachers they saw it going steadily forward: they saw Principal Sakata of Kanto Gakuin coming over to Soshin to sit in the chair of the Principal where Miss Converse had sat so long; they saw the new Principal at work and noted how quietly and forcibly he went on interpreting Christianity at Soshin as he had done at Kanto by his life and his actions; they saw other young women coming from America to spend their lives working in close cooperation with the Principal to preserve for the nation "The Truth Seeking Girls' School" and to keep it on the spiritual height to which they had led it by their love and their labor and their prayers.

They had two radios in their new house. One of them was tuned to catch strains from the realm beyond the river towards which Miss Converse was now hastening. She listened in often, and what she heard gave her peace in the midst of pain and assurance when the mists were thickening around the world of sense.

The other radio was just the ordinary kind that gives the news of the day. That was always a source of interest to both of them for they were intensely interested in people. Miss Converse died on the 24th of January, 1935. On the 23rd, Miss Yamada, while listening in, heard something she had not expected, and going to her friend's bedside asked if she would like to hear the news. The announcer was saying, "The news today is about a certain Teacher Converse who came from America to Japan forty-five years ago, who was Principal of Soshin for thirty-five years. She is now lying very ill; graduates are coming from far and near to see her and-." The invalid gave her last bright smile, and said, "You mischief, you knew all that before." The next morning her spirit returned to Him whom she had tried to serve.

Here one must pay a tribute to the Japanese who did not wait till death came before showing their appreciation of her life. They had done that long before. As already mentioned the graduates had done everything that love could do to make her years

of rest as happy as her years of work had been. And they had more than succeeded. The Government too had shown its appreciation of her character and life work, the Emperor himself having honored both the Principal and the School by conferring on her a decoration. The local authorities had been her friends ever since the early days on the Yokohama Bluff when the seven little girls from Soshin had broken down their prejudice by attending the Government school and showing what the Mission school was really doing in the field of education and for the building up of character.

Representatives of the City Office were among the crowd at the funeral service, and there again they were to receive fresh impressions of what Soshin had been doing in their midst.

Miss Winifred M. Acock - one of the American teachers now working at the school - writing of the funeral, says that when a paper was read by one of the Japanese teachers showing the ideal relationship that had existed between Miss Converse and all the other members of the faculty,

> "This made such a strong impression on the representatives of the Yokohama City Office that that evening Mr. Sakata was asked over the telephone to lend the paper to the Office, as it was considered to show such an ideal relation between teachers and Principal that the authorities wanted to use it as a model."

And every time the document is read it will help teachers of youth to understand that the religion of Jesus Christ is the power of God received by faith and unfolded to others through a life transformed by the love of God.

That is the lesson the Baptist women of America sent their representative to teach in Yokohama, and if this sketch of the school and its Principal has told what the eyes of the writer have seen, it has shown to the churches that Miss Converse carried out her commission throughout all the years of her long life and that though now dead she yet continues to interpret the religion which she lived.

The story of Soshin does not end with the death of its first Principal, for God still buries his workers but carries on his work. Extracts have been given from a letter written by Miss Acock. If the whole letter could have been given it would have shown that the spirit of love and loyalty is as conspicuous among those who fill up the gaps as it was among their prede-

Miss Winifred Acock and Miss Nicholson with Graduates

cessors. Miss Winifred M. Acock came out in 1922, and after teaching in Tokyo and Sendai, was sent to Soshin, where she has done a great deal to help the new Principal and has left a deeply spiritual impress on her students over the years.

Though Miss Yamada refused to receive any salary after May 1935, she did not give up her official responsibilities for another year. The people would not let her retire even then - neither would the Church, neither would her own indomitable spirit which defies the years. Churches, graduates, Sunday Schools, kindergartens and neighbors - all seemed to have entered into a pact to keep her going on as she had begun forty-six years before, the willing servant of Jesus Christ. Few persons understand the Mission and the churches and the whole field of Baptist work as she does. She has witnessed the progress of the work from its beginnings to the present day. Miss Yamada has been no mere observer of the denomination at work: she has been active herself in so many spheres that she cannot break off her contacts, and thus she continues and will continue as long as God gives her strength. Hers is a total devotion to the Kingdom.

Soshin Jogakko is fortunate in its present Principal - Mr. Tasuku Sakata, M.A., - who also continues to serve as President of Mabie College (Kanto Gakuin). Long ago Professor Clement pointed to him as a man so outstandingly thorough in all he did that there was sure to be a brilliant future before him. That

same outstanding characteristic won for him also the warm friendship of Dr. Tenny; it procured for him the confidence of Dr. Franklin on the one hand and of Japanese Baptists leaders and Educational Department officials on the other. His career has justified the confidence of his friends. In Kanto Gakuin he established himself as an educator and as a Christian who put first things first, seeking to build character. Since he came to Soshin Jogakko he has excelled himself.

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The graduates have come loyally to his support offering their savings of years to help with funds necessary for repairing and remodelling old buildings and erecting new. Three new buildings have been put up during the six years of Mr. Sakata's principalship, almost entirely from funds contributed in Japan. By 1937 the School's Building Fund, started ten years before, had increased to several thousand yen and was used to provide one of these buildings. The Fiftieth Anniversary of the institution was celebrated in the last of these new buildings to be erected, - the Converse Memorial Chapel - in December, 1937.

Enrolment has increased to nearly six hundred students, and Soshin's reputation in the community continues excellent.

At the time of Principal Sakata's sixtieth birthday - an expecially notable date according to Japanese thought - the Trustees, teachers and graduates on three separate occasions made special efforts to show their warm appreciation and gratitude to Mr. Sakata. But the memory of Miss Converse is never forgotten: years after her passing, her name is mentioned continually in chapel services and in classroom, among teachers and graduates. She is still a guiding spirit in the school she loved and a real force in the thinking and planning of the present administration. Mr. Sakata himself learned a great deal from Miss Converse - a debt of which he constantly makes mention with pride and admiration. Under his direction Soshin Jogakko - the Mary L. Colby School for Girls - gives every promise of going on in the way Miss Converse planned, increasing its usefulness and its influence among the women of Japan.

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CHAPTER XIII

Telling the Gospel thru a School - Shokei

The exact date when the Sendai School was opened is not clear, but some time during the year 1890 three Baptist missionaries met together in this famous city. They were representatives of the Woman's Baptist Missionary Society of the West. The senior, Miss Nellie E. Fife, had come out to Japan in 1887; Miss L. Adele Phillips had followed her in 1890, while Miss Lavinia Mead came out and joined the other two in Sendai the same year.

These three women held a commission, and when they looked at it, or talked about it, they found that it had at least one thing to be said in its favor. It allowed them great freedom of action. They were to tell the story of Jesus, and keep on telling it - tell it, till it had created in the women of Japan a desire to enter into fellowship with their Father in heaven - tell it, till it had changed their lives and their outlook on the world - tell it, till they too took up the story and in the spirit of the early Christians went everywhere telling it to others.

To tell it was not difficult after they had some acquaintance with the language. To tell it in a way that would produce the desired results was their problem, which they solved by a decision to start a school, and to tell it through the school. Miss Fife only stayed a short time in the north and then went to Tokyo where in course of time she and Miss Rolman studied kindergarten methods of work under Mrs. Topping's supervision. They became with her the pioneers in a field where so much was afterwards done by Miss Dithridge, Miss Carpenter and Miss Ishihara in Tokyo and by a large number of workers all over Japan. Miss Phillips soon followed Miss Fife to Tokyo leaving Miss Mead to develop the school that had been started. Perhaps "recreate" would be a more suitable word than "develop" to describe what was left for Miss Mead to do. It was like relighting a fire that had sputtered up and gone so low that it needed resetting and another match. According to the school records the second match was lit in August 1892, and from that date begins the official history of the Baptist Mission School in Sendai.

To begin with, the school was frankly an institution for propagating Christianity. That was the inheritance it received from Miss Fife. She had at first taken into her home two small children from her Sunday school whose parents had strongly opposed their attendance there, but had offered no objection to having them go to live with their teacher. This was an opportunity for the Christian missionary whose object was to tell the story of Jesus, so the children went to her home to live and to learn. Miss Fife and Miss Philips did not call their home a school. They called it a Christian Girls' School Home, and that is what they made it. Miss Mead took over this idea of a Christian Home, and when later in 1896 the name of the school was changed and became the Ella O. Patrick Home, uppermost in the mind of the Principal was a home where Christianity would be taught and lived. She believed that faith cometh by hearing, and hearing by the Word of God; hence the Bible received the most prominent place in the school curriculum. She wrote in 1896,

> "Kobayashi San teaches the beginners the book of Luke and prominent Old Testament characters, Miss Buzzell the Life of Christ in the four Gospels and Acts, Miss Mead the Pauline Epistles and Old Testament history. Mr. Hamblen teaches Christian Evidences, and Mr. Jones Church Polity to the Bible women's training class."

This curriculum reveals the direction in which she wished the school to go. In one of her reports she writes,

> "Miss Buzzell and I feel that we are doing direct evangelistic work."

In another she writes,

> "We are aiming to have our girls fill any position required of a Japanese Christian woman."

The quotations as well as the curriculum indicate that the Principal and her staff were using the school as a medium for telling the story they had come to Japan to proclaim. It was a school with a mission as well as a mission school, and the first missionaries there understood its mission to be the teaching of Christianity.

Sendai during the nineties was more favorably disposed toward Christianity than other cities of the Empire, and the authorities did not interfere with this Christian school which openly gave so much time to the teaching of religion. There were two or three reasons for this.

The city was the capital of the great northern district called the Tohoku. The Tohoku people had very early come to realize the importance of intercourse with foreigners, and as they also set a high value on education, they were not disposed to discourage foreigners who could render any help in making their capital city a great educational center. Besides this, one of the first missionaries who had taken up his residence among them had made a very agreeable impression on the citizens. By his courtesy, tact, and readiness to cooperate with the Japanese in every possible way, Dr. John H. DeForest of the Congregational Mission had paved the way for those who were to follow after him in Sendai. Miss Mead herself also had the same spirit and the same attitude to the Japanese: people could not quarrel with her; she held on firmly to what she believed to be right, but she did not deal in any of the stuff out of which grow ill-feeling, rancor or resentment. Sincerity was stamped on her face. Opposition lost its aggressiveness when it got near her, and generally delivered up its sword before it had finished its interview with the large-hearted Christian Principal who could see and sympathize with opposition's point of view and then present her own in such a way that it, in its turn, evoked sympathy and generous consideration. And so it was that the Sendai authorities who from the first had been tolerant, became friendly and appreciative. By her Christian character and womanly tact the first Principal carried the school safely through its initial difficulties, and after eight years, when she turned it over to her successor, though it was still a very small school, it had established a place for itself in the educational and cultural center of the Tohoku.

During the second stage of its history, "Shokei Jogakko", which is the Japanese name of the Sendai Baptist School, was in charge of Miss Annie S. Buzzell. She became Principal in 1898 after being associated with Miss Mead in the work of the school for six years. For twenty years she was the leader of the school, a mother to all the girls who came and went, a teacher to both men and women who were drawn to her Bible classes, a correspondent with those who went from Sendai to the north and the south, and a warm friend to many of the rich and the poor who remained behind.

The new Principal was ambitious - ambitious for her school, for the girls who went out into the world bearing its stamp and

for herself that her own life might count for something worthwhile. She had great powers of concentration, and, having ambition and a purpose, she set herself to accomplish that purpose with a determination that would not be turned aside. Her energy was like that of two of her contemporaries, Dr. Dearing and Captain Bickel, and like them she devoted all her energy to the work God had given her to do. These virtues in the character of the Principal were the wonder and admiration of her Japanese associates, but sometimes they were the despair of her American colleagues. These were mostly new comers and could not make the pace. They could not stand the strain of such continuous concentration - such mental and physical activity from early morning till late at night. So they went elsewhere to get acclimatized, and for a good part of the time, in addition to her work as Principal, Miss Buzzell had double work as a teacher.

She did not mind being left the sole American representative of the Mission in the school, for she had the faculty of getting Japanese associates of the first order, and securing their loyal support in keeping the school thoroughly Christian, and making it more and more efficient as an educational institution. Mr. Odatsume, the head teacher, was her associate for over a dozen years. He was a Tohoku man, an out-and-out Christian whose power as a preacher was as much appreciated as were his gifts as a teacher. During school vacations no one was more welcomed by the churches. In the outlying districts of the Tohoku when they were conducting special services, and in every place that Odatsume San went he brought to the notice of the people the Sendai School and what it was doing for its students. In this way it became widely known, and gradually enlarged the sphere of its influence. In Sendai, Mr. Odatsume was held in high respect by the educational authorities with whom he kept in close touch. Probably it was on their advice that the Principal in 1909 changed the school course from four to five years, and the following year the authorities showed their approval by recognizing Shokei as a High School and giving to its graduates the usual privileges and prerogatives of High School graduates.

From that time onward the growth of the School was rapid, but it had one setback. The head teacher Odatsume San, who during a period of 14 years had done so much for it, severed his connection with Shokei and took a position in a Government School.

Class of 1919, Ella O. Patrick School; Miss Buzzell center front

His going was a great loss but fortunately it came at a time after Miss Buzzell had had a year of rest in America, and also at a time when other missionaries had come to share the burdens of the work, which included the erection of new buildings. During the absence of the Principal in America, Miss Grace A. Hughes had been Acting-Principal, while Miss Amy Acock had been in charge of the Bible women's work and the eleven Sunday schools which were connected with Shokei.

Miss Mary D. Jesse - a new missionary - had also come to Sendai to study the language and was ready to help. There was much to be done, but there were at that period many willing workers. One more was on the eve of coming and though he could not stay long he brought to the school the teaching experience of many years, and a character and reputation that were to it invaluable assets. It was in 1915 that Dr. Yugoro Chiba came back to Sendai - his own city - and not without honor became Dean of the school that had been born and had grown to maturity during his years of strenuous work in other regions.

In her report for that year Miss Buzzell wrote,

> "Teaching 94 girls in buildings supposed to accommodate 60 makes us rather crowded, but teachers and pupils are united in the determination to make our school fit to enter the new buildings which have been promised to us."

The new buildings were soon to be ready and with them was ushered in the third period in the history of Shokei. It was in the old building that Miss Buzzell put the Baptist School on the map of the Tohoku, changing it from a little home for eleven Christian girls into an influential Christian High School for the entire province, and by courtesy and tact and the close cooperation of her faculty bringing about that change without in any way altering the Christian character of the school. As an educational center it had become conspicuous; as a Christian center it remained what Miss Mead had planned it to be.

Miss Buzzell severed her connection with the school shortly after its 25th anniversary, and went to open up special work for the women and children of Tono, a country town in the Tohoku. The 25th anniversary was made the occasion for a great celebration in her honor. The city as well as the students and the graduates showed their hearty appreciation of what she had done during that busy quarter-century. The school which she turned over to her successor bore witness of the great work she had done. There were also other witnesses who showed that her Christian work had gone beyond the school, the church and the Sunday schools. Through her Bible classes for men she had contacted the intellectuals of the city, and made a deep impression on a number of young men who went to educational work in other centers. Professor Uchigasaki of Waseda University, Tokyo, and Professor Kurihara of the Third Government College, Kyoto, had attended her Bible class. Both had become prominent Christians and both attended the anniversary and spoke with deep feeling of what the Principal of Shokei in her rare moments of leisure had done for the young men of Sendai.

Dr. Chiba, the Dean of the school, writing of the anniversary says,

> "Professor Uchigasaki in referring to Miss Buzzell's Bible class spoke of what it had done for him and for others. 'We could not at first understand her English for we were poor in the language, but we could feel her earnestness and were moved by it, and deep in the bottom of our souls we found something which we had never dreamed of.' He spoke too of those who had come out of that class and were working for the spiritual uplift of the nation."

At the same celebration Professor Kurihara, who had come 500 miles to express his gratitude and his sense of appreciation

said,

> "As an educator, Miss Buzzell utilized her opportunities to present before prominent officials and educators the need for Christian ideals in the school system of Japan, emphasizing the fact that the highest ideals can only come out of strong living faith in God."

This work for men was only a side line in the life of the Principal who had more than enough to keep her fully occupied in the school, but through the blessing of God, it led to many conversions and to the dedication of men as well as women to the same sacrificial service which they saw exemplified in their teacher. Later on, the men and women whom she had influenced by her life and led into the light through her Bible classes showed that they could never forget their teacher.

When the time came for her to retire from her work in Tono, they built for her a home in the city of Sendai among her old Japanese friends, and there she spent her last year, not far from the old school, ever ready to act as hostess to her former students when they returned from afar to try to recapture the atmosphere and the thrills of their student days.

Miss Buzzell died February 5, 1936. To do her honor at her death, friends came from all over the Empire; Imperial University professors and day laborers sat among the 500 at her funeral. As typical of her life her friends chose the verse, "My Father worketh even until now, and I work."

The third period of the Sendai school was short, but eventful. It may be said to have commenced in 1919 - the year after the new buildings were erected - and to have closed in 1926 when the principalship passed into the hands of a Japanese.

Miss Mary D. Jesse, the last American Principal, came from somewhere in the sunny south, where the atmosphere is warm and the people are strongly addicted to friendship. She carried the atmosphere with her to Japan, and living in it, quickly made friends among the Japanese. To the warmth of the south was added the thoroughness of the north and east where she had gone to finish her studies. In reality a real student never finishes her studies, and Miss Jesse, even in her busiest years in Japan continued by study to "add knowledge to virtue."

Her principalship coincided with the years when on the part of Japanese girls the desire for higher education was rising to

new heights. Fortunately it also coincided with the period when the Sendai School through its new and commodious buildings was able to go a certain distance to meet the needs of the Tohoku students.

Writing of this period Miss Jesse says,

> "There is in Japan a great demand for higher schools for girls. Standards are continually rising and a high school course does not prepare for university. Of the few schools of college grade - all in Tokyo - most are turning away more than they enrol. In Sendai we have an Imperial University, but no preparatory school for girls, who are thus shut out. Our Mission has therefore a unique opportunity. These and other considerations led us in April to open a higher English course of three years for graduates from our school, or four years for graduates from Government High Schools. This is also preparatory for the Christian University in Tokyo."

Later, courses in Music and Home Economics were also included. No sooner was the new course opened than thirty girls, evidently waiting for the opportunity, enrolled. The fact that graduates from Government High Schools had to take four years to cover the English course while the graduates from Shokei could do it in three years, indicates the high educational standard that had now been reached by the Sendai School. Undeterred by the extra year meted out to them, 24 out of the 30 students who enrolled were graduates of Government High Schools. In the words of Isaiah, Shokei which had already "enlarged her tents" was in 1920 "strengthening her stakes" as an educational institution in the north. And the school had still further progress to make. Every year the number of girls who sought admission increased; many had to be turned away, not for lack of ability but for lack of accommodation. Even the new buildings which had been planned on a generous scale proved inadequate. What specially grieved the Principal was the total inadequacy of the dormitories. That was what she set herself to remedy. The dormitories under Christian influence were the features that attracted many of the parents of the girls whose homes were outside of Sendai. Even the Buddhist parents frankly said so, and one Buddhist priest of the Hachiman Temple rejoiced to have his daughter sitting at the feet of the Christian teachers.

The Woman's Board in America were quick to see the need and the opportunity, and a fine dormitory was provided by a special memorial gift. By 1923 the school, fully provided with

equipment, was ready to take its students through all the courses that led to the university. Some of the seniors were well on their way there. The Government, which had been taking note of all that went on, signified approval of what the Baptist women were doing for the cause of education in Sendai, for Miss Jesse wrote,

> "Shokei Jogakko has attained the distinction of recognition by the Imperial Department of Education as an accredited school, by which privilege its graduates may enter the Imperial University College of Law and Literature. This is an honor held by few schools in Japan."

What the Mission rejoiced over was the fact that during these later years, when classrooms and dormitories were full and the school was nearing its educational goal, it was also increasing its influence as a center of Christian light and power. The Japanese and the American teachers were one in their efforts to make it so. As the number of students increased and the higher courses required more and more concentration on secular subjects the teachers became the more earnest in seeking help from the Lord that they might be able to minister to the spiritual needs of the girls. And the yearly reports show that their prayers were answered. Many of the girls who came from the Government schools to take the higher course, though they did not at first understand, soon became as earnest as the ones who had been brought up in the school to know Him whom Christ came to reveal.

In 1921 Miss Jesse wrote,

> "The school church has made great progress. The membership is about sixty and the regular attendance on Sunday morning about 125. It is a pleasure to see many of the Higher Department girls - graduates of Government schools - attending services. On Sunday evenings we frequently have public meetings for the community with five or six hundred in attendance."

The following year the report is even more encouraging. The number in attendance at the Sunday morning service had increased to 150, thirty had received baptism that year, and every girl in the graduating class was a Christian. It was not only the conversion of the girls that brought joy to the teachers. Miss Jesse says, "The graduates were snapped up by Government schools looking for well trained teachers." And so they went out to carry on the influence of their Alma Mater, and in their turn to tell the story of Jesus. It was the manner in which Shokei was

American Teachers at Shokei: Misses Newbury, Jesse, Ward, Acock and Allen

combining to give the Tohoku girls the benefit of the highest in education and at the same time the life and power that come through Jesus Christ which led an anonymous observer to write, "The Sendai School is an example of the effective way in which the Woman's Society is approaching the problem of woman's education."

During these years when the school was expanding there were missionaries who came for a season, made their contribution to its effectiveness and then went to other stations. The last of these temporary teachers to go was Miss Georgia M. Newbury, who for about a dozen years exercised her fine gifts in making English a living language and an interesting one to girls who in Government schools had been accustomed to approach it in the same hesitating and halting way they approached the Fox Temple after sunset.

Miss Thomasine Allen did not stay long in the school, but long enough to make a valuable contribution to its high standing as an educational institution and a center of Christian influence. And she continued her influence after she left the school, for she stayed on in the Tohoku. She was set apart for special

work for women which necessitated a great deal of travel. She had thus a unique opportunity of keeping in touch with the graduates of the school and of securing their cooperation in ministering to the needs of those around them. Sometimes the needs of the Tohoku villages were appalling. Floods devastated whole districts, famine followed, and the inarticulate villagers would have died if starvation and pestilence of God had not stirred up the hearts of outsiders to visit them and help them. In this work Miss Allen has taken a leading part. Her facile pen has enabled the writer to tell of the work of others in the Tohoku but what the Lord has done through her in the famine stricken villages is not material for history. It comes to light only when the Christian's works "do follow" the worker.

Before passing on to the fourth period in the history of the Sendai school when the principalship was given over into the hands of Japanese leaders, mention should be made of the fact that Miss Jesse was among the first of the women missionaries to realize that the time for such changes was overdue.

Perhaps she succeeded in hastening the day for the change in Shokei even by going on furlough in 1924 after Dr. Ukichi Kawaguchi, Ph. D. (Chicago) had been associated with her in the school for a considerable period. During that time, by his character, his ability and his grasp of the educational situation as well as by his Christian influence and strong personality, he had commended himself to the Board of Trustees and was then made Acting-Principal. On the part of some of the Trustees there was probably a lingering hope that Miss Jesse would come back to take up her old position, for she and Dr. Kawaguchi made a strong working team. That hope was not encouraged by Miss Jesse. Miss Winifred M. Acock as Secretary of the Board of Trustees, records what took place the following year. She wrote,

> "This year 1925-26 will stand out, we believe, as a memorable one in the history of the Sendai Girls' School. In our last annual report we called attention to the fact that Sendai was the first among our Girls' Schools to adopt Japanese leadership. Dr. Kawaguchi had been made Acting-Principal when Miss Jesse left for furlough. This year, however, we have rejoiced in the further step taken, when Dr. Kawaguchi was installed as the real Principal.....
>
> "With the addition of new students at the opening of the school year the enrollment raised from 350 to 400....

"The enrollment of our College Department has grown to 90. In order to develop our course to a higher degree of efficiency the trustees in February asked Miss Jesse to return as soon as possible to become Head of the Higher Department."

These quotations from the report of Miss Acock show how the school was passed over to the leadership of Dr. Kagaguchi, and also give a good indication of the school's condition at the time. It remains to be told that Miss Jesse did later return as Dean of the College Department and that through the generosity of the Baptists in Indiana separate buildings were erected on the opposite side of the street for the growing work of the College.

In order to understand the problems that loomed up before the new Principal it is necessary to remember that America was on the eve of the great depression which curtailed the financial resources of the churches, that the depression had already affected Japan, and that the Tohoku - though rich in its fine men and women - is poor in this world's goods, and that it was to be further impoverished by a series of natural calamities that would have brought despair to a less courageous race.

And there were other problems besides those caused by the depression. The youth movement was providing food for thought to educators in Japan, for youth was thinking. Many of the boys and girls were transferred from school rooms to prison cells to

Indiana Building - Shokei

do their thinking there. When they were forbidden to think aloud they went underground and the echoes from the underground penetrated through the walls of all the schools, even those that were most carefully guarded. Sendai - the center of thought in the north - could not escape from the influence of the youth movement; nor could Shokei escape, for the girls were as much imbued with the new spirit and as earnest in their questionings as the boys.

One of Miss Newbury's letters gives us a peep into the school. She wrote,

> "As an educational institution we face all the problems of the rising generation. Newspapers have much to say about communism and socialism, and the students are deeply interested in these subjects. They used to be quite content to read Shakespeare, Milton and the other classics. Now they ask for Shaw, Hardy, Galsworthy and others. Recently while teaching Bible to a class of the girls, they stopped me to ask questions, one of them being, 'Why cannot Christians insist on the real principles of Christianity at this time?'"

The religion of Jesus Christ encourages thought in the thoughtless, and stimulates deep and ever deeper thought in the thoughtful, and Dr. Kawaguchi was not the kind of man to be alarmed by these evidences that the girls were alive and mentally alert. His problem was how to take advantage of this new awareness on their part and give it direction, for as Miss Newbury wrote in her letter,

> "The fanatic can always find a good tool among the student class to carry out his wild schemes."

In these times of changing thought it was well that the school then had a Japanese Principal, - a Christian scholar whom the girls looked up to as one who had gone deeper into the realms of modern thought than they had gone. That Dr. Kawaguchi was successful in giving direction to the rising tide of thought among his students is shown by the fact that he kept the confidence of the watchful educational authorities, as well as that of the students and their parents. And that he was equally successful in keeping the school true to its mission of bringing the religion of Jesus Christ to bear on the hearts and lives of the girls is evidenced by the number who became Christians, and better Christians, because they had been through the storms, had heard the voice of Jesus saying, "Be still", and had entered with Him into the region where there is peace.

The problem of finance proved to be very serious, - even too serious for the Tohoku people to solve. They did well. In spite of the depression and the famine which stalked through the province, students, graduates, parents and friends of the school rallied to its support. School fees began to be raised from the time that Miss Jesse was Principal. They climbed until no school in the Tohoku was charging more. The graduates raised special sums time and again, when it was a question of going backwards or going deeper into pockets already drained. They started an Endowment Fund and it also mounted upward. But so did the current expenses, for Shokei was now one of the great Christian institutions of Japan sending scholars to the universities and Christian women to all parts of the country to live the life of Christ and answer the questions they had propounded to their Bible teacher about carrying out the principles of Christianity in the world of youth. To carry on, the Trustees in their dire necessity appealed to the mother churches in America; but the mother churches there were in anguish over their own children calling for bread when the cupboard was bare and funds were reaching the vanishing point.

In the East when things get so black that the heavens seem ready to fall, there is a tendency to say, "Shikata ga nai"--"There is no way out of this"--, and then to sit back and let the Devil of calamity do its worst. The Trustees of Shokei had not yet got to that stage. There was still a way of keeping the school going, but it was after the manner that Samson kept going, after his locks were shorn.

They began to shear off the locks of the School, which the Baptist churches had tended as a mother tends the curls of her first born. They took from it first one thing and then another in the hope that what was left might be strong enough to endure till the depression ended. First the College Department was reduced. The Music Course was given up. High priced teachers were dismissed. At last Principal Kawaguchi resigned. But the Principal was not the first nor the last to be affected by the adverse conditions. Miss Jesse had resigned before Dr. Kawaguchi; Miss Newbury sent in her resignation some time after, and other experienced missionaries whose ability as teachers and whose influence as Christian leaders had helped to build up the school were transferred to fill gaps in other places. And so ended

the fourth period of the Baptist School with its Christian mission still a long way from being accomplished.

The next period in the history of the Sendai Girls' School began in 1935. It began with an act of faith, followed by another of sacrifice on the part of a well-known educator in Tokyo. Mr. Kensuke Ando, the new Principal of Shokei was the head of a Government school in the Capital. His Tokyo position was one of responsibility, but it was also one of security. The Government stood behind him, so his school had the equipment which delights the heart of a principal. A pension, amply sufficient, awaited him: he had no financial worries in the present nor on the future horizon. He was what would be called a lucky man by the passengers who rode with him in the train that took him out to his suburban home. He really was by usual standards happy; but he had a Christian conscience, and such a conscience does not always allow a man to rest at ease, though he may have position and security and all the things that make life pleasant.

Mr. Ando's conscience troubled him when he heard that Dr. Kawaguchi had resigned his position in the Baptist Girls' School, for he was a Baptist, a member of Yotsuya Church in the days when Pastor Watanabe awakened the consciences of his congregation and kept them active. It was conscience that led Mr. Ando in response to the call of the Trustees and the Mission to leave Tokyo and take on himself all the problems and worries that must go with the principalship of an institution like Shokei Jogakko. After Mr. Ando had taken up his duties and responsibilities there, the writer received a letter from the son of the new Principal, telling of the removal of his parents to Sendai and closing with these words, "Please pray for my father."

Under Mr. Ando's leadership, with the help of the Graduates' Association and the cooperation of the Home Board in New York, a new classroom and science building was erected in 1936. With this additional space the class rooms accommodated about 350 and were soon filled with need for still another new building.

In April 1937, Mr. Ando became ill and after eight months of suffering died. During these months he showed an indomitable spirit and great devotion to the school. Mrs. Ando too was a great help in seeking to carry out his plans. His death was a tremendous blow to the school, for since it had then assumed the responsibility of becoming a self-supporting institution, it

was depending on Mr. Ando and the success of his plans for its very life. The six months following his death was indeed a dark period in the history of the institution; it seemed well-nigh impossible to find anyone willing to assume the great responsibility of leadership at such a difficult time.

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Finally Mr. Shigeto Takahashi - a thin, frail-looking man - said, "I have only bones to give, but I will give my bones to the school." He was installed as Principal in April, 1938. Just over forty years of age, he was Assistant Dean and head of the English department of the Second Middle School in Sendai. His first knowledge of Christ had come to him as a boy when "by chance" he found a New Testament in the storehouse. While studying in Tokyo he came under the influence of Rev. Kanzo Uchimura, Dr. Benninghoff and others. He received baptism in 1920. For some time before assuming the principalship he was a deacon of the Baptist church nearest the school and for some years had been a Trustee of Shokei.

In April 1938 too Miss Jesse, upon the repeated requests of the Japanese, came back to Sendai and after an absence of eight

Shokei's Community Sunday School Takes Flowers to the Sick

years resumed work in the School, where she was a connecting link with the past. She was the only missionary at the school, as Miss Goldie M. Nicholson and Miss Lora M. Patten each had to be for a time before her.

Shokei Jogakko has an enrollment of nearly 700 students, the largest number in its history. In spite of the recent rapid growth of the student body, - perhaps even partly because of it, - the burdens, - financial and otherwise, - are almost too heavy to be borne. Mr. Takahashi truly shouldered a tremendous load of responsibility in accepting the principalship. Yet the outlook is hopeful. Mr. Ando's son's request, "Please pray ", might well go out at this time, and reach also to the Baptist churches in America and especially the women through whose efforts the School has become one of the great centers of education and Christian influence in northern Japan.

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CHAPTER XIV

Christianity in a University Center - Hoshien

Every Baptist visitor to Japan knows something of the Christian work in the Waseda University (Tokyo) community carried on by Dr. and Mrs. Harry B. Benninghoff and their Japanese associates since 1908.

If the Doctor had taken up aviation as a career, his friends would have been ready to prophesy that he would be among the first to risk adventures in the stratosphere, for he has a passion for looking beyond the range of vision with which most people are content to live their lives. Being a missionary, his adventures have been for the most part in the realm of the spirit. Sometimes he journeyed there in the company of other thinkers, devouring as he walked the books his fellow travellers had written. More often he went alone meditating on the things of the spirit made known by Christ the Divine teacher, to whom "God giveth not the Spirit by measure."

Some missionaries are appointed to a special work on the mission field before they leave the home land, while others find their place after reaching the field. Of Dr. Benninghoff it may be said that he was carried to Waseda by a band of students. At the time of the abduction, the Benninghoffs were living in a little Japanese house, miles away from the great University. They were interested in students and the students soon found that out. Mr. Muira, a student of Waseda, was among the first to have a vision of what the interest might mean for his university. Bible classes were carried on in the house and the

Dr. and Mrs. Benninghoff

students found out that with Dr. Benninghoff as an interpreter the life and the teaching of Jesus became interesting. Those who came to the classes told their friends. The numbers increased and the classes became too large for the little Japanese house. Most of the students were from Waseda, and as they talked over things with their teacher it became clear to all of them that the university itself offered one of the finest fields in Tokyo for Christian work. Here in the Benninghoff home were 25 or 30 Waseda boys already organized into classes and banded together by a common aim. What might not be accomplished if the classes could be transferred to a place near the campus? The students thought that much could be done, and their teacher was ready to move in that direction - even to knock at the door of Waseda, to see if peradventure God would not open a door in the university itself. But on going to the door he found, as Peter did in Herod's prison, that that door had been mysteriously opened wide. Through Mr. Muira he was introduced to Prof. Isoo Abe who was keenly interested in any plan for ministering to the moral and spiritual needs of the great body of Waseda students. He even proposed that this Christian teacher with his plans for the spiritual welfare of the students should have a place on the faculty, and from the inside prepare a foundation for his Bible class work outside. Thus it was arranged.

Nor was this the only indication that God's hand was leading. There was not far from Waseda a new dormitory, which had been used by the Y. M. C. A. but which had been given up when they built in another part of the city; it was for sale at $350. But $350 was a big sum in 1908, and it seemed bigger when there was no money in the Mission treasury. Seven days' grace was given to raise the amount. It was an anxious week; but just as it was closing, as God would have it, Dr. Barbour who had been visiting the Mission, arrived in Tokyo. The Foreign Secretary was quick to realize the guiding hand of God, and the possibilities of the work; accordingly the $350 was provided and the work at Waseda was started. This building served as a center for three years, when the enlarging opportunities for Christian service led the Mission to erect a new plant which was opened on October 17, 1911. The service contemplated through the new plant was to provide in clean, healthy surroundings a home with Christian atmosphere for a chosen band of Waseda students, and for this reason the dormitories were built alongside the Benninghoff home

Benton Cho Dormitory

at No. 91 Benten Cho.

In the early days when this liberal university was founded, no one realized how it was to expand, and the authorities had failed to make adequate provision for living quarters for the thousands of students from all parts of Japan who were to gather there. They were not even able to supervise the boarding houses that were started in the district by private enterprise. Many of those that sprung up were not fit for students to live in; some of them were a positive menace to the morals of youths from good homes.

In 1913 Dr. Benninghoff wrote,

> "The student movement a year ago did something to improve the atmosphere of the university and to create a sentiment in favor of personal purity; but that much yet remains to be done may be seen from the fact that a recent applicant from another dormitory stated that he was compelled to leave his former hostel because ten of the fellows there were afflicted with venereal disease and he was afraid of infection."

For these and other reasons the dormitory under the shadow of a Christian home speedily attracted a fine type of men and won the hearty appreciation of Marquis Okuma, the honored Founder

of the University as well as the warm approval of the President and his faculty.

The second part of Dr. Benninghoff's contemplated service in his new plant was to work intensively with the twenty men in the dormitory and to train them by personal contact to become spiritual lights in their different colleges, to become leaders among their fellows, and to undertake work all the days of their student life, not only for their fellow students, but for the people who lived in the great district of Tokyo of which Waseda is the center.

One more item in connection with the plans of the missionary remains to be added. He was a Baptist, the son of Baptist parents, and the father of children who in course of time became identified with the church of their parents and grandparents; but he did not go to Waseda with any thought of pressing the claims of his own denomination on the consideration of the students in Waseda or of the Christian men in the dormitory. He went there to present the claims of Jesus Christ and to live as God gave him strength the life of a Christian. He went with the determination to give to all with whom he came in contact that freedom of conscience and choice of associates in Christian fellowship which Baptists have always claimed as their inalienbale heritage. He had faith in the power of Christ to save men when they committed themselves to Him. When they had taken that step, their teacher did not greatly care what branch of the church universal they might choose as their spiritual home. In taking up this attitude Dr. and Mrs. Benninghoff had the approval of the Mission. Even those who were most zealous in their efforts to have the Baptist Mission bring forth fruit after its kind looked with favor on this fruitful bough that did not conform exactly to type but that was making a splendid contribution to the whole cause of Christ.

The growth of the work was not spectacular and for that very reason was satisfactory. The training of the 30 youths in the dormitory was just like the training in a Christian home. There was morning worship before the students went off to the University; there was as far as possible a welcome for them when they came home; there were Bible classes in their spacious living-room and games in the basement gymnasium or on the tennis courts. There were social evenings, sometimes in their dining room and

oftener in the Benninghoff home where all the rooms on the first floor could be thrown into one. There were also special evenings when the whole community was made welcome, and the students learned the art of entertaining their neighbors with music and speeches and recitations and historical drama.

How the students enjoyed these evenings! And as for the community, their appreciation was seen in the increasing numbers who came. They seemed to regard the Christian dormitory as an important factor in the life of Benten Cho. The setting was all quite home-like, with the son and the two daughters of the missionaries taking a lively part in all that went on. Perhaps no one enjoyed the social gatherings more than Dr. Benninghoff, for in company of youth he could become young in spirit, even when he reached the status of a veteran. But there was another reason for his enjoyment: under his direction the young men had learned the Christian way of life and there he saw them carrying out in practice what they had learned - and carrying it out among ordinary folk that many a young intellectual would hardly think worthy of notice. The dormitory men often spent long evening hours making the necessary preparation for their meeting, and when it was over they had learned by practice that work for others brings its own reward. The activities that centered in the dormitory and the missionaries' home supplemented the work done in the Bible classes. And in the same way that these Christian students learned to entertain they learned also to teach. Having discovered the power that comes to men through the living Christ they talked about it freely and naturally. They talked first with each other and then with their teacher. Encouraged by him they started neighborhood Sunday schools, and because they were acquainted, they gained ready entrance into homes where there were children. Among their college-mates, too, they soon became leaders, for one of the lessons early learned in the Christian dormitory was to manage the business affairs of the dormitory and to organize themselves into a brotherhood that was ready to undertake big things. The men both undertook and accomplished great things. Dr. Tenny quotes one of the professors who had taken note of the life and work of the band of men from the dormitory. This professor said, "Every movement for moral uplift that has gained any great momentum in Waseda University has had its origin in the Christian dormitory." The reason for this was not difficult to find: the religious and moral activities

of the brotherhood had the necessary momentum to accomplish their purpose because the men behind them had come to realize that they were workers together with God, they drew their strength from a hidden source unknown to spasmodic workers who sensed the necessity for a higher standard of life among the students but had not that power which enables the Christian to carry on.

The work at Waseda, like the work of the Gospel Ship, made a strong appeal to visitors. They saw what had been accomplished in a few years through one dormitory with about thirty students in spite of the disadvantage of being situated a mile from the university. Some of the visitors had a vision of what might be done if more students could have the advantage of such a Christian home and especially if it could be built close to the campus and have connected with it reading and recreation rooms where the students could go freely in and out between classes; they saw also the need for a hall where large groups could get together for religious services, for discussions, and for lectures and addresses by prominent visitors from abroad who never failed to include Waseda in their list of famous places to be seen.

Such a site was secured through the help of the Waseda authorities, and such a building was erected through the generosity of Mrs. John E. Scott of Los Angeles, California. Mr. Lionel G. Crocker, who for a time was associated with Dr. Benninghoff in the work at Waseda, gives an account of the opening and dedication of the new building on January 29, 1922. Mr. Crocker wrote:

> "Scott Hall seats comfortably five hundred persons. A general invitation to fifteen thousand students would have been manifestly unwise, but special invitations were issued to interested Japanese and foreigners. The President and Professor Abe spoke emphasizing the social benefits that would issue from Scott Hall. Then Dean Masuko entreated the directors of Scott Hall to keep its influence ever dominantly religious. 'Christianity', he said, 'is the only vitalizing force that will render the Japanese nation strong enough to do for itself what the Mission has done for it in erecting such a magnificent building. Christianity is the religion of consecrated action; it is the religion we need'"

When a missionary who has become an amateur scribbler draws near the end of his task he is troubled over the many things he has jotted down that might well have been left out. But when he looks over all the interesting material that still remains to

be put down, despair lays hold on him.

This is specially the case with regard to the work for the students of Waseda University. After telling how the work there came to be started, and how a small band of students found a home and were trained in the dormitory at Benten Cho, we come to the interesting period when the number of students in the Christian dormitory was increased; when the relationship between the dormitory and the Varsity became more and more intimate; when a strong body of Christian students of their own initiative, and in spite of the undenominational character of the work, organized themselves into a Baptist church and rapidly grew in numbers and influence; when Scott Hall came to be used for evangelistic services conducted for the most part by students, but occasionally by such men as Dr. John R. Mott, Dr. Franklin, Mr. G. Sherwood Eddy, and others through whom the Spirit of God has done in the Far East things interesting to tell- but which, alas! cannot be told here, because contrary to Pharoah's dreamland experience, the fat kine of material have eaten up the lean kine of space!

But after all, the work that has gone on at Waseda since

Scott Hall (left) and Hovey Dormitory

the construction of Scott Hall has been of the same nature as the work that went on before, only it has here been conducted on a much larger scale, because of the increased dormitory accommodation and a correspondingly larger number of men getting that intensive Christian training which made the dormitory men at Benten Cho such a power in the University and in the community. The present work is even more effective, for Scott Hall and Hovey Dormitory are so close to the campus that there is always a large body of students eager to take advantage of the opportunities which this Christian center offers for recreation, for social intercourse, for education and for fellowship in the deeper things of life, and especially as a home where there is a wholesome Christian atmosphere.

The entire plant is known as *Hoshien* - "Garden of Service" - and it verily lives up to its name.

Here tribute must be paid to Mrs. Benninghoff. She has spent the greater part of her life in Japan associating with students, keeping her home open for them, and helping them to create in their dormitories the same atmosphere which made the home of their missionaries so attractive to them.

Mention has already been made of the fact that one of the main reasons for the attraction of the dormitory at Benten Cho was because it was on the same compound as the home of the missionaries. The same is true of the present dormitories, and the genial presence of Mrs. Benninghoff on the compound has made them doubly appreciated by the students.

The presence for shorter periods of younger men like Messrs. Lionel G. Crocker, Herman G. Spencer, P.P.W. Ziemann, J. Spencer Kennard, and also of young couples like Mr. and Mrs. D. G. Haring, Mr. and Mrs. W. W. Parkinson, and Mr. and Mrs. M. D. Farnum, has added to the interest and effectiveness of the work that radiates from Hoshien. But the mainstay of the enterprise has been the devoted couple who nearly thirty years ago saw the possibilities of Christian work in Japan's largest private University, - Waseda.

Every year when this University sends forth its thousands of trained men to take leading places in the world of industry, commerce, literature or politice, Hoshien also has a group of trained Christian leaders which it sends forth. Some of them go abroad, but most of them go out to fill positions of trust in

the great cities of The Empire. Many keep up their connection with the institution where they found Christ and learned the Christian way of life. They exercise an ever-growing influence in the life of Japan. Such influence in the direction of peace, righteousness and good-will was never more needed than today when sinister influences are abroad in the Far East which carry evil consequences for the West as well as for the East.

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CHAPTER XV

A Christian Hostel and Young Women

The idea lying behind the young Woman's Dormitory was that of protection for girls who had come to the Capital for study.

For several years prior to 1909, young girls had been coming to Tokyo in increasing numbers, for there were few schools for them above the high school grade outside Tokyo. Loneliness was not the only handicap confronting these young women; very often they had difficulty in finding suitable living accommodations, for students had increased more rapidly than hostels. Temptations, moreover, had increased even more rapidly than either. The old customs of Japan had set a strict limit to the contacts allowed between boys and girls, even from earliest youth. The new thirst for knowledge drew unnumbered thousands of both sexes into a great city at the period of life when curiosity is strong and desire for adventure is in the blood. This movement of young people away from restriction into the El Dorado of freedom came at a time when they were raising questions regarding the old moral code of Japan, and the new one that had come with Christianity. The need was made more apparent by the number of girls not only from rural areas of Japan but from China and Korea whose feet had been caught in snares set for the innocent and unwary.

Miss M. Anna Clagett - for many years a missionary under the Woman's Board in Japan - realized the need and saw an opportunity not only to give these students a safe home but to give them the gospel. An appropriation from the Woman's Board enabled the Mission to purchase a site in Haramachi, Koishikawa Ward, and to erect a dormitory to accommodate about 30 students. Since Miss Clagett's furlough came due before the building was completed, Miss Edith F. Wilcox came from Soshin Jogakko in Yokohama, and opened the dormitory to young women in January 1909. She had been in charge for about a year when she was called south to become Principal of the Himeji School. Miss Clagett, by whose vision and initiative the dormitory had been built, in turn then succeeded Miss Wilcox and was in charge for about a

year. By that time Miss Gertrude E. Ryder, who came out to Japan in 1908 and who had been learning the language, was ready to take up the work of the Dormitory. She has been in charge of it ever since that time excepting for short periods of furlough. She - a warm friend of students - has sometimes had sad experiences with girls who have been entrapped. Happily, however, she has more stories to tell of girls to whom she was able in the dormitory to throw out a helping hand and to guide them over slippery places into the way that leads to light and life.

In 1913 the Kindergarten Training School in Yotsuya Ward and the Young Woman's Dormitory in Haramachi, Koishikawa Ward, exchanged locations, and ever since that time the Woman's Dormitory has occupied its present choice site in Yotsuya Ward, not far from the outer moat of the Imperial Palace. It began in a small way at Haramachi, and even after its removal to its present site it continued for a considerable time to be a little family. There was not room for a large number of girls, but there was room for more than the number of suitable girls who applied for admission. Many of the girls wanted dormitory accommodation badly but they wanted it with no rules or restrictions. Unrestricted freedom might be dangerous for some students; but, since they were all inclined to take note of their strength rather than their weakness, at first they looked for places that would not be so much like home as the Christian dormitory.

There were of course rules and regulations in the Woman's Dormitory, but they were few and simple. The girls could adjust themselves to any of them. However, a Christian home was hardly what the students were looking for when they came to Tokyo in the days before the world war.

This attitude of the Japanese girls led Miss Ryder to make a new departure. Six Chinese girls were admitted to the dormitory. Five out of the six were girls who had been sent by the Chinese Government to study in Japan, and all six were fine girls and industrious students. The experiment was a success, thanks to the Japanese matron, Mrs. Yoshiko Saito, as well as to Miss Ryder.

The matron was a fine Christian lady - a mother in Israel - to whom the Chinese girls away from home were as much daughters as were the young Japanese students. In her report for 1915 Miss Ryder says:

"This year we have adopted one more nationality by receiving Korean girls among our number. Of the fifteen now in the home, seven are Japanese, six are Chinese and two Korean. The sweet spirit of Christian love and sympathy shown among the Japanese girls toward the Chinese girls, at a time when relations between their respective governments were strained, was truly remarkable and a glory to our Lord. Not a little of this spirit is due to our matron who has a heart large enough to take in Chinese girls as well as Japanese girls. One of the Chinese girls has been received into the Chinese church, and another has been baptized into the Yotsuya church. Of the Japanese girls three have been baptized and one is waiting for baptism."

Soon after the above report was written the number of Chinese girls sent to Tokyo for study had so increased that a special dormitory was built for them, and the girls who had been accommodated in the Baptist dormitory went there to live. About the same time Japanese girls began to appreciate the advantages of the Baptist Woman's dormitory. The number of applicants increased. The Mission had decided to build a house for the missionary in charge on the same lot, but Miss Ryder asked them to postpone the building of the house and use the money to increase the size of the dormitory. She saw that the tide had turned and the incoming tide would fill to overflowing the present dormitory. She realized too that with thirty-five or forty girls in residence, the dormitory would become self-supporting, whereas it then entailed a considerable yearly expense to the Board.

All that Miss Ryder foresaw came to pass, though it was not until 1925 that a new building was provided. Miss Ella M. Cole of Southbridge, Mass., sent a gift of some Yen 26,000 which enabled the Mission to tear down the outworn building and to erect an ideal dormitory accommodating 40 students and including a suitable residence for the missionary in charge. Even then this structure soon proved too small, for, though there were 42 students in residence, 20 girls had to be turned away, and it pained the missionary to turn away even one student who came with the desire of sharing the benefits of a Christian home.

The following year, the Woman's Dormitory had the honor of being the first institution in Japan connected with Baptist women's work which achieved self-support. This was not unimportant, but it was only a small part of the achievements to be put down to the dormitory, to the efficient missionary in charge, and to her associates in the work.

The quotation which was given from the 1915 report shows the quiet Christian work that went on inside the dormitory when half of the students were Chinese and some of the Japanese were none too favorably disposed to the Christian religion when they entered. Both the Japanese girls and their sisters from China were so influenced by what they saw and heard and felt in the home that five of them became Christians. That is an example of what went on from year to year. Sometimes there is a record of girls who remained hostile; occasionally there is mention of students who caused trouble; at rare intervals there were those who were in haste to get away. But these were the exceptions. In faith and patience, and with much prayer, the missionary and her associates had worked till the dormitory became a home which made a strong appeal to the members of the group, many of whom, while there, made the great surrender to Jesus Christ.

The dormitory has been Miss Ryder's special work, but not by any means her only sphere. Since the Yotsuya Church is near

Miss Ryder with Miss Isayama and Mrs. Saito

the dormitory, it made many calls on her time. For a while it had no church building and was welcomed to the dormitory for special meetings. At Christmas, sometimes as many as two hundred children gathered there for their celebration. Not only did the missionary in charge of the dormitory have to make the preparations for that great occasion, but she and her helpers were to a great extent responsible for the work of teaching the children the year round and visiting in their homes. There were many homes where the parents were ambitious regarding their children. For these the energetic missionary organized English classes, and for two and three afternoons a week taught them the beginnings of the language which has gradually become the second language of Japan. In this way Miss Ryder gained great influence in the community, and established a close connection between the work of the dormitory and the work of Yotsuya Church - a connection which had much to do with the growth of the church and its influence on Yotsuya Ward.

And not only has the work of the dormitory been linked up closely with the Yotsuya Church, but in course of time it became linked up with the whole of the work of Tokyo Station. Its central location made it a convenient place for the Japanese leaders to gather for conferences or social gatherings, and its doors were always open to them. The missionaries, too, scattered around the city of great distances and crowded street cars, were always glad of an invitation to have their Station meeting in the dormitory. The list of the different clubs, guilds and societies which availed themselves of that hospitality is impressive, but not so impressive as the unifying effect which this Christian service has had on all the other work of the Station. The institution which was built to help and win women students in the Capital has been conducted in such a way that it has helped the churches and their leaders, and has fostered that spirit of unity which should be an outstanding feature of all missionary work.

The Dormitory continues to conduct a home for young women under the able leadership of Miss Isayama.

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CHAPTER XVI

Training Christian Kindergarteners

Christianity in Japan owes a great debt to the children of the land. When it set out to win the Japanese for Christ, it had to face the same conditions as Paul had to face in the Graeco-Roman world. In some instances the great apostle found help from the little colonies of Jews that were scattered abroad. In the same way modern missionaries have found that the children of Japan were their unconscious allies. They prepared a way for Christianity to enter into Japanese homes and schools and villages and cities; they led the way into the palaces of the rich and the cottages of the poor. Through their influence the religion of Jesus has been able to penetrate into the heart of city slums, and to obtain a foothold on distant islands. Even with the children as allies, it has been no easy task to build a strong and enduring foundation for Christianity in Japan. Indeed Christian workers do not like to contemplate how meagre the results of all their efforts might have been had the little folk not been accessible.

The responsiveness of the children provided ample opportunity for the woman missionaries - first in Sunday schools, and then in kindergarten work. Mrs. Henry Topping, one of the poineers in this line of work writes,

> "The Tokyo Kindergartens were organized in the year 1897. One in charge of Miss Rolman is located in Tsukuji, the other in charge of Miss Fife is located in Yotsuya. There are sixty pupils enrolled."

From their very beginning the kindergartens were popular: parents seem to have been waiting for them. For one thing, the schools relieved the mothers. At an age when the children were most difficult to manage, and at a time of day when working mothers were busy, here at their door were unique places where their children could play under proper supervision. Neighborhood parents could not resist the appeal of the new institution, especially when the little ones came home full of enthusiasm to tell of what they had been doing during the day. The enrolment increased so rapidly that in Tsukiji a part of the missionary

Kindergarten Material

residence was pressed into use, while in Yotsuya new buildings became necessary.

Taking note of deepening interest of the Japanese in kindergarten work, and with a desire to be ready for its expansion throughout the country, Mrs. Topping had begun kindergarten training in the Fall of 1896. By the next year, when Miss Fife and Miss Rolman came to Tokyo to do kindergarten work, a regular Training School was operating. Later, when Miss Fife secured her place in Yotsuya and started a separate kindergarten, the Training School moved to a new location.

In 1902, eight Japanese were taking the course. Before the time for their graduation, Miss Fife had to return to the States on account of ill-health, Miss Rolman taking charge of the work in Yotsuya, while the Training School was continued by Mrs. Topping.

These pioneers in this form of work had been so successful with children that they became ambitious and recorded their desire to make kindergartens a means of winning for Christ the families from which the pupils came. This led to organization, with regular visitation in the homes, to the establishing of

mothers' meetings, and to special efforts to induce the fathers to come to the Sunday services. The children gladly cooperated with their teachers in these efforts, and many are the stories told of families led into the light through the children.

The most notable example of the influence of a kindergarten child in her home in Baptist records is perhaps the story of Daisy,- the little neice of Mr. Kaku Imai, - who roused the interest of her Uncle, then a Buddhist priest. She procured from her kindergarten a copy of the Bible for him; this deepened his interest which had been focused on his little niece's joy in the Christian kindergarten, and it started him well on the road that led to Christ, and later on to the Christian ministry where God richly has blessed his work as an outstanding, nationally known, preacher and writer of power.

The churches in city and country were quick to realize the value of the kindergarten, and many calls came for Mission help to establish them in places where the work was difficult. There was a ready response. One was established in Naha, the chief town in the Ryu Kyu Islands. Another, through the help of Mrs. W. B. Parshley, was started in Nemuro, in the extreme north. In between these two widely separated centers of Baptist work, there grew up a considerable number of church kindergartens. Some of them were carried on by the churches themselves, the tuition fees proving sufficient to pay expenses. Others were carried on jointly by the church and the Mission, while one of the most influential was carried on by the Mission in cooperation with the city of Morioka.

In Tokyo itself the number of kindergartens varied, but over a period of several years there were six or seven - all flourishing and each making a valuable contribution to the building up of the churches in their district.

Prominent among the women in Tokyo who devoted a considerable part of their time to this work, was Miss M. M. Carpenter, who came to Japan in 1895 and died in 1934. Like Miss Fife and Miss Rolman she had a love for children which led her into that field of work as naturally as the thirsty traveller finds the road to a spring. The Japanese children called to her and she answered with kindergartens. In children she saw the reflection of the Master, and in her the children around Yanagi Cho and Koishikawa saw Christianity. Their homes were open to her, and

Miss Carpenter Enjoys Her Kiddies

so were even the neighborhood temples. Their priests were her friends, their children were her pupils. As a result, during a crisis in Yanagi Cho of road-widening, when there was danger of the kindergarten plant being demolished, the temple authorities took a leading part in preserving the Christian institution which was doing so much for the district. The work there still goes on under the care of Mrs. Shizu Yamada who has had a long record of faithful service for the Christian cause: first with her husband, the pastor of Osaka East church; later with Mrs. Thomson in the Kobe Zenrin Kindergarten; and then for over twenty years as a co-worker with Miss Carpenter in Tokyo.

Mention has already been made of the Kindergarten Training School established in Tokyo and carried on by Miss Fife, Miss Rolman and Mrs. Topping. The single missionaries for health reasons had to give up their work in Japan, and Mr. and Mrs. Topping were transferred to Morioka. Thus the Training School had unfortunately to be discontinued, and that too at a time when trained teachers were receiving calls from China. To meet this need the Training School was reopened in 1911 by Miss Harriett L. Dithridge, with whom was associated Miss Kiku Ishihara and Miss Margaret F. Hilliard. Miss Dithridge after several years of devoted service - part of the time residing in the Fukagawa slum district -

joined another Mission, while Miss Hilliard was married to Dr. John A. Foote of Osaka, in which city she for more than twenty years carried on kindergarten and Sunday school work.

With the departure of these two colleagues the success or failure of the reopened Training School depended on a frail Japanese girl, a graduate of the Chofu Girls' School. Of Miss Kiku Ishihara, her friend Mrs. Henry Topping wrote,

> "One grey, sad morning she stood with her school-mates beside the smoking ruins of the Chofu Baptist Girls' School from which she had just graduated. At the suggestion of one of her teachers she went to Tokyo to study kindergartening in a school as yet without name and without pupils. In June 1904, Miss Ishihara received with two others a kindergartener's diploma from the same nameless, homeless school, a school that represented only the first response to a great need. Since then she has received diplomas representing years of study and wide experience in America and Japan, but that first diploma was a token of the opening of her eyes to the value of the child, and the formation of a life purpose to serve through the kindergarten.
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> "During her five years of study and travel in America opportunities and friends were richly provided. Twice she was received at the White House, once by President Theodore Roosevelt, and again by Mrs. Wm. Howard Taft after she had won the Taft Scholarship at the Cincinnati Kindergarten Training School. Turning from opportunities for further study abroad, she accepted an invitation to return to Japan to assist a new missionary - Miss Dithridge - just appointed Principal of the Tokyo Kindergarten Training School. To her disappointment the institution was a mere struggling sprout, beset by difficulties and with only a precarious future. Her faith and endurance were tested: twice the school was moved long distances across the city to other inadequate, temporary locations. Many of the real burdens of the principalship fell on her; most of the time she did the work of matron, sometimes of cook, maid, or scrub-woman, while carrying on many hours of teaching, interpreting, and answering calls for public addresses. The most difficult work of all was to keep up the morale of the students under such trying circumstances."

Once again Miss Ishihara went to America, and, after taking her Master's Degree at Columbia University, returned to Japan and became Principal of the Kindergarten Training School. By that time she had acquired a habit of overcoming obstacles in her path. In fact, she gave so many demonstrations of having the will and the ability to do this that the Mission and the Home Board turned over to her the entire responsibility for conducting the Training School.

Principal Kiku Ishihara

This institution was the first of the schools under the Woman's Board to be put in complete charge of a national. The results have more than justified the policy. As Principal, Miss Ishihara has set herself to the task of arousing the interest of influential nationals and of securing from them substantial assistance and support to enable her to carry out her plans for producing teachers who will give children the benefit of kindergartens providing the best possible training, and with this superior training giving also to them their first impressions of the Christ who selected little children to receive His special blessing.

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CHAPTER XVII

Institutional Christianity in the Metropolis

The first Tabernacle was built in 1908. It was the symbol of a new awareness on the part of the Mission to the full meaning of the life and work of our Lord, and it was also an effort to follow the instructions He gave to His disciples when He sent them out not only to teach and preach, but to help the people who stood in special need. Individual missionaries had done a great deal to alleviate the distress which they saw around them, as had the churches; but the Tabernacle was the first united effort of the Mission to illustrate the love of Christ and his compassion for the multitudes by a systematic wide scale program of Christian service for the needy. Foundations for this work were already laid in the work of two preaching-places with a long history of effective Christian witness under the supervision of Rev. C. H. D. Fisher.

The new development was also a sign that the Mission and the churches were becoming more unified. Many young men and women from the provincial churches were coming to Tokyo for study or for business purposes. Some of them had taken a prominent part in the work of their home churches, and were ready to link themselves up with the work of their denomination in the Capital. They were not satisfied, however, to make church attendance the only expression of the new light that had come into their life. They had something to give, and often grew discouraged when they found no medium in the churches through which they could make their contribution to the Cause of Christ. The city was in danger of losing what the country had gained. The Tabernacle was designed to prevent this. It was to be not only the center of the Tokyo Station but the Japan Baptist Center. In its large and varied program of work many earnest Christians from the country found a medium for giving expression to the life and faith that was in them. It was designed to conserve and unify; and to a remarkable degree it has done so.

The building occupies a commanding position at the west end of the crowded ward of Kanda in Tokyo. It is on record that Dr. Barbour, the Foreign Secretary of the A.B.F.M.S., was present

The First Tabernacle

at the opening ceremony, and that a standing vote of thanks was given to Mr. Fisher for the work he had done in securing the site and overseeing the erection of the building without benefit of architect.

To some who attended the opening ceremony the site chosen for the Baptist headquarters seemed to be rather a lonely place. Next door to it was a prominent dairy; no street cars passed the place, so that they wondered how people would get there and what prospects there were of getting congregations to listen to the Christian message. But Mr. Fisher had taken all that into consideration: he knew the car lines that were projected, and he saw that before many years had passed Misaki would be one of the great thoroughfares of a rapidly expanding city. This soon came to pass, and though the building has been twice destroyed, there has never been a thought of giving up the location which the first missionary in charge of the Tabernacle work selected with great care and forethought.

Institutions are like children in this respect: that when they first make their appearance they do not give any indication of what they will become. That, to a large extent, depends on those who have charge of them. The Mission realized this. They had also a young couple ready to take on the responsibility of giving direction to the new institution and of leading it onward into spheres of Christian service hardly dreamed of when the Tabernacle was first planned. They were Mr. and Mrs. William Axling.

At the time of his appointment to the Tabernacle work Dr. Axling was young in years, but a veteran in missionary experience

and in service. As indicated in a previous chapter his service had been for the most part in the Tohoku. There he had gained an intimate knowledge of the people and acquired the language in a way that made intercourse with Japanese leaders easy and natural. In the north where famines and floods and tidal waves are common and where the life of many of the people is one long struggle against these and other handicaps, Dr. and Mrs. Axling had accompanied their preaching and teaching with helpful service for the people in the stricken districts. God seems to have been preparing them there for the work that lay before them in the Capital.

They entered into their new sphere of work in 1908: and the following year Dr. Axling wrote, "Evangelism our Purpose and Christ our Theme has been the ideal which we have constantly kept before us in inaugurating and developing the nine departments of work which are now in operation in the Tabernacle."

This ideal and purpose was in no way different from the ideal and purpose of any other Baptist church; but under the leadership first of Dr. and Mrs. Axling, and later of Mr. Tota Fujii, with the cooperation of Messrs. Yamamoto and Takagaki and many volunteer workers, the Tabernacle gradually became more than a church. It became a school, a kindergarten and a creche; the home of Boys' Clubs, Girls' Guilds and Associations of young women. To wanderers it became a Library, a Reading Room and a place to rest. To the progressive men and women of the district it became Lecture Hall, Debating Society and a Saturday evening recreation center. To struggling students it became an educational institute where they looked out on a larger life and learned under men who were friends as well as teachers. To the poor, it became a clinic and dispensary, a legal advice office and a general consulting room where trained Christian doctors, lawyers and others gave their services. In a word, it became a Christian center open every day of the week to help the needy, and was lit up every evening to guide the footsteps of those who had lost their way, of those who did not seem to care which way they went; of those who sought God, and of those who had doubts about the existence of God. All these classes and many more had their representatives among those who strayed into the open doors of the Tabernacle, or purposely went with one of the workers to the quiet place of prayer to seek Him who turneth the shadow of

death into morning.

For the sake of brevity, instead of describing the nine branches of work mentioned by Dr. Axling in his first report, it would be better to give an outline of three conspicuous phases of the Tabernacle activities and their results.

First there is the evangelistic. True to his purpose, Dr. Axling kept that in the foreground during all the 25 years he was in charge, and his successor, Mr. Fujii, continues to do so. Having a strong staff of workers and volunteers, as well as ready access to prominent visitors and Japanese Christian leaders, the evangelistic work of the Tabernacle has been more extensive and more intensive than that of any of our churches. Each of the special efforts of the churches had in it the seeds of failure because paucity of workers made breathing spaces necessary. On the other hand, the Tabernacle was able to maintain a steady, unbroken effort; its doors were open every night and preachers were there to ring out the message of life that has echoed through the ages. Sometimes there was a large audience, oftener the audience was small; but owing to the larger staff of workers and the consequent unbroken series of services people came to know about these activities, and many of those who labored and were heavy-laden came and found rest unto their souls.

A Modern Church Plant

The educational work of the Tabernacle had a double purpose. Its aim was to help young men and women whose ambition had been greater than their opportunities. The Kanda Ward of Tokyo had always contained thousands of young people like that. Their family circumstances had forced them to leave school early and go out to work. Night schools had been started for such boys and girls by the city and by private individuals who were interested in education, and by still others for the sake of gain. Later on the Y. M. C. A.,

the Y. W. C. A., and some of the churches whose leaders were looking for contacts with young people, branched out into work of this kind, securing thus the contacts they sought. Education in Japan was like travel: as the facilities for it increase, so do the number who wish to take advantage of them.

The leaders of the Tabernacle also wanted contacts. They were interested in the young. They were specially attracted to the young who had a forward look and were ready to sacrifice their leisure for the sake of an ideal that had grown up within them. Christianity had a message for such men. If their ideal of life was already high it was capable to being raised higher still when they were able to look in the right direction. Believing that they could point out the way, the united band of Tabernacle workers hung out their educational signboard.

There was an immediate response and 121 students were enrolled. In a year the number had increased to 200 - a number sufficient to make the school self-supporting. While different subjects were taught, English was the special subject that was desired by most of the men. They got such a thorough groundwork in this, that well-to-do students came and studied side by side with those who had to struggle to support themselves.

There were not enough class rooms to have the girls in the evening school. Mrs. Axling organized an afternoon school for young women and soon had an attendance of 40. With the men's classes in the evening, the women's in the afternoon, a kindergarten in the forenoon, under the able leadership of Miss Amy R. Crosby, and an all-day nursery of 50 little tots whose mothers were out working, the Tabernacle staff, through their educational work, got the contacts they had desired.

They utilized these contacts by giving the students all they they came for, and more. This plus was the very thing that justified all the time and energy that was given by the Tabernacle to this kind of work. It was that knowledge of God and of his Son Jesus Christ which John describes as life eternal. To be sure, the students did not all come in search of that knowledge; but they all showed a readiness to find out what their Christian teachers had to say of Him in whom they believed. Dr. Axling in his report for one year mentions 100% of the men in the school as attendants at the various Bible classes. Some of them were eager searchers after God when they came; but many more, in re-

sponse to the working of God's Spirit within them, grew more thoughtful and more eager to get to the core of the Christian religion after they had attended the Bible classes for a time. Dawning light came through the entrance of God's word, and some of the Christians in Kanda Ward were won through that "plus" in the educational program of this Christian night school. The effective personal work of Mr. and Mrs. Elmer R. Thompson in discovering future leaders in their groups is recalled with thanksgiving.

The third phase of the Tabernacle work was perhaps the most important because it was in a special manner the spontaneous activity of the Christian spirit. Its purpose was not to make Christian converts; it did not even consciously aim to show forth the Christian spirit. It only aimed by the help of God to keep that spirit continually in exercise, just as the Master in the days of his flesh had done when he went out among the multitudes and was moved with compassion.

Compassion is only kept alive and transformed into virtue by exercise. It was the mainspring of all the activities in the social service department of the Tabernacle work. It was conspicuous in the leaders when they began their ministry. It grew with the years and led them like the early Christians to throw not only themselves but their possessions into the work.

They did not begin without a program; but their program was elastic enough to enable them to attend to the calls as they arose. These calls came quickly, and in course of time they came from so many directions that what was begun in Kanda Ward extended to the slum district of Fukagawa Ward and other parts of the city.

The Japanese as a race are very independent and are slow to seek assistance even when they are in need. Besides, they generally fall back on their families in any time of financial crisis. On the other hand, they set a very high value on friendship, advice, and help in the solution of many of the intimate problems of life. Those who came to the Tabernacle found men and women who though busy had always time to listen and to give helpful advice as well as sympathy. And it was wonderful how quickly the people of the Ward got to know and to rely on the Christian men and women who never failed them, and would not in any circumstances betray their confidence. In these intimate talks between the Christians and the people of the community the

workers came to know the most crying needs of the district. The nursery, the offices for legal and medical advice, and many other branches of the work arose out of the needs that came to light in intimate talks with the people. One of the gratifying things connected with all this exercise of the Christian spirit was that the spirit grew with the growth of the work; when a new branch was started there always seemed to be volunteers ready to make some sacrifice to help carry it on.

In 1913 the Tabernacle and nearly all of the buildings in Kanda Ward were destroyed by one of the disastrous fires which have periodically ravaged the Capital of Japan.

Going around among the blackened ruins, it seemed as if the great district would never again come to life, and that the work of the Tabernacle was finished. In reality its strength, like that of Samson, came more fully into operation in times of disaster. It rose up from the ruins of the fire, far better equipped than it had been because there were friends in America exercising the Christian spirit in a way that was helping the world. Through their generous assistance it rose up to renew and enlarge its ministry of help and healing. It took about two years to make arrangements, and erect a new building; but during that period there was hardly a break in the work, so eagerly did the Japanese and the missionaries step into the breach and cooperate with the Tabernacle workers in devising ways and means to carry one.

> "In 1916 Dr. Axling wrote, "Mrs. Axling and I want to record our profound gratitude to God, and to all who helped to make the beautiful new Tabernacle possible. Planned as it was on the basis of experience gained in the old building, it is adapted to the work to a remarkable degree. To work in it is an ever increasing joy."

For seven years they went on utilizing their opportunities. Then in 1923 came the Kanto earthquake that startled the world. Yokohama lay in ruins. Tokyo after being shaken to its foundations went up in a blaze from fires that sprang up in hundreds of places. They had to burn on, for the water mains were rendered useless by the underground convulsions. When the fires went out, two-thirds of Tokyo lay a blackened heap. Many of the people had perished. Those who could do so made their way to the country in long queues to come back later in search of friends or to hunt among the ashes for the spot where their homes had been.

It was then that help was needed as it had never been needed before in the Tabernacle's history. The Tabernacle had shared the fate of the other houses of the neighborhood with the difference that its skeleton was left, for it was a reinforced concrete building. However, it was far from safe. Its foundation remained firm but the steel-framed windows were melted and warped and the rains poured through the roof. Mr. Fujii, the efficient Japanese worker, had barely escaped with his life. The first crash had brought down the little building where he happened to be when it came and had buried him under it, but with all his faculties alert. While he was thinking of his own fate and the fate of the city, another shock so eased up the wood work that covered him that he was able to crawl out.

God had surely saved him for a purpose. Quickly he realized what that purpose was, and with but little delay he was back at his post in the blackened building. Leadership in the crisis seemed to be thrust upon him and upon Dr. Axling, and God gave them strength, providing the means for them to help, to heal, and give the distressed people a new start and new courage.

Volunteers cleared away the debris from the floors of the skeleton Tabernacle, others spread waterproof material across

Miss Crosby, Dr. Axling and Mr. Fujii Interviewed by Burned-out Children "Will There be a Kindergarten for Us?"

its open spaces, and for a time the homeless in the neighborhood found in it a place of shelter night and day. Food and clothing came in answer to the calls that went out, and were supplied to the needy.

When the city and the government had had time to organize relief work on a scale commensurate with the need, the Tabernacle, already organized for service, was one of the places selected to receive and distribute supplies. The City Office even sent to the Tabernacle volunteers for social service work to observe how such work should be done. The question of how it should be done was not so important as the spirit and power which lay behind the Christian workers, and there were those who took notice of that.

From the time of the great earthquake the Tabernacle entered into a still larger sphere. It was still a Baptist institution, but it was more. To those whom it had helped it became a symbol of Christianity. To the city of Tokyo, it became a first-aid station in their organized warfare against the evils that lie in wait in every large city. They had seen what it could do, and helped it to do more. Dr. Axling wrote, "Following the earthquake, a group of outstanding Japanese furnished funds to build an annex in the rear of our lot, and during the period of reconstruction our work was centered in this building."

Hearing about the Tabernacle's program of relief, Prince Tokugawa and a group of wealthy Japanese put Yen 30,000 at their disposal to help on the good work. Moving stories of what the workers were able to do with this fund are part of the reports which must be left out of this outline. This, however, must be mentioned: that at a time when there was some doubt about the ability of the Mission to rebuild what had twice been destroyed, the appreciation of the Home Department of the Central Government for a Christian institution that had gone on for nearly 20 years preaching and practising the religion of Christ was so strong that it made a gift of Yen 50,000, and perhaps turned the scales in favor of having the work go on.

One cannot close without telling the good news that the Tabernacle brought forth a son. The slum district of Fukagawa Ward was its birthplace. There were few places in the city which stood in greater need of Christianity in active operation. Having put their religion into practise there during the earth-

quake period and the depression which followed, the workers saw the necessity of continuing, and they have continued. By the good hand of God upon them they secured funds to build a Christian Center, - not large, but made efficient by having Dr. and Mrs. Axling living on the same compound and helping in the direction of its work. These workers stayed on in charge of Misaki Tabernacle, till Mr. Fujii - like young Timothy - had gained the experience he needed. Under his direction the work goes on, and commends itself to all who have compassion on the multitudes.

The purpose of this brief outline of the work of the Tokyo Tabernacle is to present a picture of what happened after the Mission became aware that something vital in Christianity was lost if its representatives concentrated only on propaganda and made too little provision for giving expression to their faith by their works. *These ought ye to have done and not to leave the other undone.*

The American churches have generously supported the Tabernacle work; even through the worst of the depression they have continued to do so; they have refused to be discouraged by its frequent destruction by fire and quake. Deep down in their hearts where the Spirit of God works, Christians realize that what the world needs today is just this spontaneous exercise of the Christian spirit which the Tabernacle through its workers has been exemplifying. Every institution which keeps the Christ ideal of service before men and fosters it as the Tabernacle has done is doing something to undermine the spirit of ill-will and to hasten the day when men of every race shall be brothers, not only in name but in reality.

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CHAPTER XVIII

Thru Mission Organization to Japanese Convention

The development of the Mission as an integrated organization was a gradual process. During the first period each missionary dealt directly with the Home Board and prized the privilege of bringing the needs of his station to the notice of the Foreign Secretary, corresponding with him regarding all that he found difficult or encouraging. This was possible when the Mission was small, and it had the real advantage of establishing close fraternal relationship between the missionary, the Board and the churches. But it had one decided disadvantage: the Board saw the field and its needs through the eyes of its representatives, and these did not all see alike. Each had the tendency to see in a magnified way the needs directly in front of him, and to bring these before the Board, together with his plans for dealing with them. As the work spread farther and farther, it became necessary in the interests of the whole field to obtain a wider view of all that was being done and all that required to be done, and to submit to the Board plans in line with this wider outlook.

To meet this need and to afford the missionaries opportunity of getting together for prayer and fellowship and discussion, the Japan Baptist Conference was organized and held its first session in Kobe 1890. Dr. Dearing seemed to be the leading spirit in bringing about this organization which meant so much to the Mission. It was the parent of all the other organizations that came into being. Messrs. Taft and Hamblen also took a prominent part in the organizational work.

Dr. J. N. Murdock of Boston was Foreign Secretary at the time the Conference came into existence and had been in that office for a considerable time. So far as the writer is aware, Dr. Murdock never visited the field but had a good knowledge of it through his studies and the correspondence he carried on with the missionaries. He was large-hearted and took a personal interest in each of the little band of workers in Japan.

His successor was Dr. C. W. Duncan who felt the necessity of seeing the expanding Far Eastern field and planned to visit

them but was cut off by death before he could carry out his purpose. The Japan Mission had been eagerly looking forward to his visit. He had taken a deep interest in every phase of the work, and had wisely delayed action when the Board was urged to establish a boys' school in Kobe in addition to the one in Tokyo. He and his sister, Mrs. Robert Harris, did so much in a practical way for the Tokyo school that, as a token of appreciation, it was later named "Duncan Academy."

The organization of Japanese Baptists developed along lines parallel to that of the missionaries. They established an association of pastors, evangelists, Bible women and other representatives of the churches. The language was as yet a barrier to joint sessions though the need for such was early recognized. The workers were expending great efforts for the work, - especially in the evangelistic field, - and they naturally felt that with their intimate knowledge of the people they could make a contribution towards the solution of the problems that came up at the Mission Conference regarding work to be done, and the best use of funds. To a certain extent they did make such contributions through delegates who were appointed by them to sit in on the Missionary Conference. Later on, when the two bodies met in the same place, arrangements were made to have a joint session for at least one afternoon. That was a beginning in the right direction. However, missionaries are as a rule conservative, and it took a long time for them to recognize that they - like John the Baptist - were there to prepare the way of another, and that they would hasten the day of the other by full cooperation with their Japanese brethren in everything pertaining to the work of the Lord.

The day of fuller cooperation between Japanese and missionaries was hastened by the attitude of Dr. James H. Franklin who made his first visit as Foreign Secretary in 1912.

Dr. Thomas A. Barbour, his predecessor, had visited the Far East before him, and shown a deep interest not only in the educational and evangelistic work but in the Mission organization. Looking at it from the standpoint of the Board it was hardly satisfactory since, in spite of the Conference and its different committees, the recommendations that went home to the Board did not always shed sufficient light on the points that had led to the recommendations. Sometimes these very points were afterwards

illumined by missionaries who did not agree with the recommendations. Dr. Barbour's plan to remedy this weakness, which loomed larger in the eyes of the Board than in the eyes of the Mission, was to have a general Missionary appointed who should travel in both China and Japan, and by keeping in touch with the different Conferences and Mission stations should glean the consensus of opinion regarding the work and submit recommendations to the Board by letters. He should also make frequent visits to America in order to gain there an intimate knowledge of financial conditions. Then with the needs of the entire Baptist field in mind he would be able to help each Mission to plan its work with the needs of the world before it, and with facts regarding resources available to meet these needs. To some of the missionaries this plan of Dr. Barbour had much to recommend it; to others it seemed to be adding a wheel of doubtful value to a machine that was working smoothly.

After much discussion, in which the missionaries had to acknowledge that what might be superfluous for them might be very necessary for the Board, Dr. J. L. Dearing was appointed as General Missionary. By his wide sympathy, his keen perception,

First Reference Committee in 1901: Hamblem, Dearing, Jones, Miss Whitman, Miss Mead, Miss Converse, Thomson, Schumaker and Wynd

his sound judgment, his ability with his pen, and his rare devotion to the missionary cause Dr. Dearing was well fitted for the position. He took up this work in the same earnest manner in which he had entered on all tasks committed to him, travelling extensively in China as well as in Japan. The knowledge gained he put to good use by writing and lecturing. In this way he helped the Board; he also enabled his own Mission to see more clearly the needs of the neighboring country. Doubtless his experiences would have been more fully utilized if the office of General Missionary had not very soon been superseded.

The substitute adopted for the position of General Missionary was the appointment of a Mission Secretary who should attend all committee meetings, hear all discussions, acting as secretary, gather up the consensus of opinion on all plans and suggestions, and carry on official correspondence with the Home Boards as well as in Japan.

As far back as 1901, Mission Conference had realized the need for a committee responsible to Conference but at the same time small enough to meet more frequently to deal with any matters that might arise between sessions of Conference. This committee, when first organized in 1901, was called "Reference Committee." It came into existence in the face of qualms and fears of certain missionaries who doubted the wisdom of too much centralization of authority; the scheme was declared "un-Baptistic." However, on further thought and a good trial the arrangement worked well. Occasionally Conference might not approve of its actions; but as a rule they passed what had come under the scrutiny of this representative committee, so that gradually it became the body for transacting Mission business.

At first Reference Committee was made up exclusively of the missionaries - men and women - but the Japanese came to feel that this ought not to be. They were deeply interested in most of the questions and problems that were discussed and had reason to feel that they were being kept on the outside.

This was the situation in 1912 when Dr. Franklin, as Foreign Secretary, made his first visit to Japan. The situation gave him the opportunity of bringing about a change that was overdue - one which has had a far-reaching effect on the Japan Mission and indeed on all Eastern Missions. The Foreign Secretary had

Executive Committee in 1920: Holtom, Wynd (the Author), Thomson and Ross

come out with the feeling that the time was ripe for closer cooperation between the East and the West in all matters relating to the extension of Christ's Kingdom. He held conferences with the missionaries, with the Japanese workers, and with both bodies in joint sessions.

Thereupon, the Japanese brought forward the following resolution:

> "With the purpose of improving the general policy of our denomination we desire that a Union Reference Committee be formed at once, its membership consisting of members of the Japan Mission Conference and the Japan Baptist Convention, its functions to be to handle the same matters as those of the present Reference Committee of the Japan Mission Conference, exclusive of items which concern the personal affairs of the missionaries."

These conferences with their resulting recommendations may be said to have marked the beginning of a new period - the period of close cooperation in administrative work between Japanese and missionaries. Perhaps it would be nearer the truth to say that the conferences resulted in the official recognition of a practise that had already unofficially commenced, and in steps being taken rather to enlarge the field of cooperation.

It is true that till 1912 there were no Japanese on the Reference Committee, - the Committee that transacted Mission business -, nor on the *Shadan* - the Committee that held Mission property -; but it is also true that in some of the stations at least there was close cooperation between Japanese and foreign workers on all matters relating to the work of the station, including the discussion of necessary appropriations. The policy which had been worked out in some of the stations became after 1912 the policy of the Mission.

Thus ended the era of sole missionary supervision: it put the missionaries in the same position as their Japanese brethren, where their influence would be proportional to their character and to their capacity for work and leadership. To the Japanese who had qualifications it opened up a wider field for their effective exercise. It gave them opportunity for learning about what they had never seen before: namely the whole of the resources available for evangelistic and educational work. It also placed on them new and added responsibility for the wise use of these funds - a responsibility that was to go on increasing year by year. All these factors were involved in the change which Dr. Franklin, with far-sighted vision, brought about in 1912, - veritably the change that takes place when a son enters into full partnership with his father.

The partnership proved a happy one. There were differences of view-point, of course, as there are and should be in every administrative group; but this never once led to clashes of opinion in which Japanese were ranged on one side and foreigners on the other. Reference Committee meetings took on an added interest, and were what they always had been: a conference of a Christian family group closely bound together, seeking the best possible way to carry on family traditions and to further the interests committed to each member.

At first the missionaries held a majority on The Union Reference Committee. But this situation was very soon reversed by the Missionary Conference itself, and agreed to rather reluctantly at first by the Japanese who with the extension of their responsibilities showed a tendency to become more conservative.

In the beginning there was a rule that only self-supporting churches, or churches not wholly self-supporting but each year

Woman's Joint Committee: Misses Ishihara, Ryder, Camp, Allen, Yamada, Mrs. Topping, Mrs. Sato, Mrs. Miyamori, Miss Abe and Mrs. Steadman

making decided progress toward that goal, would have the privilege of having a member nominated for Reference Committee. This was an added incentive to the members in the matter of giving. It must be noted, however, that it was not till after another visit of Dr. Franklin in 1916, accompanied this time by Dr. Frederick L. Anderson of Newton Theological Institute, that the churches undertook seriously a forward movement which brought the day of self-support visibly nearer.

The movement was probably all the more effective because of the introduction of a new rule providing for laymen to serve on Reference Committee. Hitherto the Japanese on the committee had been pastors, evangelists, or teachers; but now at least one-half were to be laymen. Prominent business men, like Mr. Harukichi Tomoi of Kobe, Hon. Koichi Takahashi of Kesennuma and Mr. Masamichi Suminokura of Tokyo, were elected, and they through their business experience were able to make valuable contributions to the work of administration, besides the help they gave in the movement towards self-support. Dr. Anderson rendered valuable service in bringing about this change.

The policies adopted at the Newton Centre Conference in

1917 gave further impetus to the process already at work for eliminating all distinctions between Japanese and foreign workers. The man who could lead became the leader in the sphere of administration; the same was true in the evangelistic and educational spheres. Reference Committee was shorn of its power, and a Committee known as the "Joint Committee" took its place. It became responsible for going over all budgets submitted by missionaries, churches, schools, and other institutions and by committees; for correcting and adjusting and submitting them to the Board; also for disbursing the funds that came from America, after appropriations were granted in gross. With the development of field administration and the increasing part taken by the Japanese, the responsibility and the work of the Mission Secretary increased. Dr. Charles B. Tenny was the first Mission Secretary. The correspondence part of the work was in itself a big task, but it was only a minor part of what was to be done. The office became like a telephone exchange. The Secretary was also expected to spend a good part of his time out in the field observing conditions, getting first-hand knowledge of the problems that came up for solution. The Joint Committee looked to him for enlightenment on every question relating to Japan or America.

To bring relief from some of the routine office burdens, the Board in 1918 appointed Miss Elma R. Tharp. Thoroughly trained in office work, she had also a strong inner urge to make a real contribution to the cause of Christ. That she did. Within a short time she had brought order out of the confusion of office documents and records; a little later she had passed her language examinations and was a tower of strength to the Harajuku Church where she taught Bible classes for men and was a trusted friend of all the women. In the office, she not only relieved the Mission Secretary of much of the correspondence but in cooperation with him came to know the entire field and its problems so well that she was elected Assistant Secretary, later becoming full-time Mission Secretary. This position she filled with conspicuous ability and acceptance.

Changes that had taken place in the field of administration also came about somewhat later in the matter of tenure of Mission properties. The Japan Baptist Mission *Shadan* held and administered such properties as church buildings, schools, residences, together with the land on which they stood, according to

The Mission Conference, Ninooka, 1928

a charter granted by the Government to the organization of the Mission soon after the turn of the century. This was effected through the untiring efforts and perseverance of Rev. C. H. D. Fisher - the first such property-holding Legal Person recognized in the Empire. Its membership was exclusively missionary according to its charter. Churches and schools which had been erected with funds from America were held by this *Shadan*, while buildings which had been put up with funds jointly contributed by the Boards and Japanese Convention were held in trust by the *Shadan* as the safest way to ensure their pertetual use in line with the original purpose of evangelization. Some time after the Newton Centre Conference, Dr. George B. Huntington - Treasurer of the American Baptist Foreign Mission Society - visited Japan and spent several days examining a careful inventory of all properties of the Foreign Societies and their utilization. It is true that his visit may have had nothing very directly to do with the changes in property administration which later took place, but it seemingly paved the way for the Boards' approval of a change whereby the *Shadan* became a joint body composed of both Japanese and missionaries but predominantly Japanese.

There was only one thing more that marked a distinction between Japanese and foreign workers: there was still the Japan

Convention, transacting the business of the denomination; there was also the Mission Conference - no longer, to be sure, an authoritative body - meeting annually, that its members might renew their spiritual strength by prayer and consultation touching matters of first importance in Christian work at home or abroad. Fraternal delegates between these two groups was the order of the day. But now questions arose regarding the desirability of uniting into a single Convention, so that the spiritual gifts of one body might be shared by both and the faith and fire of one member might be transmitted to all the members whether they happened to have been born in the East or in the West. The question was settled by the union of the two groups in 1933, with the Japanese language as the medium for all discussions and records. The missionaries continued to hold also a short annual meeting for fellowship and for the transaction of a modicum of personnel business. The Mission and the churches, which were the outgrowth of its work, were now organically united as the East Japan Baptist Convention.

The early years had drawn the Mission and its Japanese colleagues very close together in evangelistic and educational work. Later years had united them in the work of administration and in responsibility for the care and maintenance of the property necessary for the development of the work they had done

Japan Baptist Convention - Atami, 1932

together. That the future may see them working together shoulder to shoulder for the upbuilding of Christ's Kingdom in the Japanese Empire, giving to the world an object lesson of the perfect work which Christ does for those who are united by faith in Him and by love to each other - this is the prayer of those who love Japan.

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CHAPTER XIX

Toward a United Church *

The union of the Mission - composed of appointees in Japan of the American Baptist Foreign Mission Society and of the Woman's American Baptist Foreign Mission Society, both of which organizations are constituent bodies within the Northern Baptist Convention - with the East Japan Baptist Convention proved with each advancing year to be a great source of satisfaction to the entire missionary group. Through this amalgamation, places of responsible leadership were quite naturally and easily assumed at a comparatively early stage by Japanese nationals, who accordingly took a larger share in the duties and obligations for the work which should ultimately be theirs rather than be permanently borne on the shoulders of persons from abroad. It is not too much to say that without exception the members of the Mission felt that they had been released from numberless minor tasks of supervision for the real work for which they had come to the country, namely, personal ministrations for individuals on the basis of friendliness. They greatly appreciated relief from financial entanglements which had been the bane of the life of their predecessors. To stand now within the framework of the National Convention as counsellors and co-operators, each one taking his assigned post on the basis of fitness, made for joyous service for a common Cause. With national distinctions stricken from the picture, the era of genuine give-and-take as between equals had arrived.

The Executive Secretary. Rev. Jun Sugaya

There was also - happily - much evidence which points to a goodly amount of genuine satisfaction on the part of the mem-

* Written by R. H. Fisher

bership and leadership of the Japan Convention itself over the truly democratic relationship which had come to prevail. Truly, the task of Kingdom-building was now in the right hands - with American Christians standing by as cooperators.

There was, however, within the Japan Baptist constituency what was in tragic fact a reproduction of the Mason-Dixon line, - a carry-over from the work of an earlier day of missionaries who had been sent to the country by the Northern and Southern Conventions of their homelands. To be sure, a division of responsibilities had kept the Western Convention at work in the southwestern island section of the Empire, with only a lone outpost or two in the Capital, while the Eastern Convention had worked from that section northward. Attempts at union work in theological education had been made, but these had proved impermanent. Joint one-day sessions of annual Conventions had done much more to heighten the desire for closer fellowship, impressing the leaders with the futility of longer continuing on a basis of division.

Fortunately with the appointment of committees on union by both Conventions the urge for a united Baptist front in the Empire became irresistible. By early January, 1940, in the ancient castle-town of Himeji, which had opposed with violence the incursion of the dread foreign religions in years past, were held the organizational sessions of the united Baptist Church of Japan. Geographical lines were erased. A representative central Exec-

The Convention's Executive Committee

utive Committee of twenty, including six missionaries, was appointed to plan and execute a nationwide program for all Baptists. Assets were pooled in large measure and plans coordinated.

This process of amalgamation was without doubt somewhat hastened - not unduly, however, - by the imminent promulgation of a new national Bill for the Control of Religious Bodies, carrying with it official recognition by the Government of Christianity as one of the three religions of the Empire. With this pressure from without and with a genuine desire from within for closer fellowship and organization, Baptists of the Empire at long last stood united. From April 1st 1940, this union became a working reality: two Missions, North and South, and two Conventions, East and West, had merged into the Japan Baptist Church with Japanese in places of leadership and administrative control.

But even greater things were in the offing. As part of the nationwide urge for unification, - a reflex of a war psychology, in all probability - the scattered branches of the Protestant faith came under the scrutiny of Government authorities: Christianity's divisions were challenged, while the numerous sects of Shinto and the varying denominations of Buddhism were admonished to bury their differences. Social pressure was strong. Combined with this - in the case of Christianity - was a certain fear of foreign domination and interference, with the result that the authorities bluntly suggested that it would be better that all funds for the maintenance of religious work from abroad cease and that all executive positions within the churches be taken over by nationals. This applied to all churches. To Baptists, this meant only a financial adjustment, as the second of the requirements had already been met in full under normal conditions.

After months of consultation and intense study on the part of the Government Bureau of Religions of the proposed Constitution submitted as common ground by thirty eight major denominations in the Empire, (The Episcopalians and Seventh Day Adventists not participating), the new United Protestant Church came into being at an initial organization Conference in Tokyo in June, 1941. At this session, missionaries sat as joyous observers in the galleries, for a new day had dawned. By November of the same year, the above Constitution was granted Government sanction. The United Church was a reality.

Surely, to the eyes of thoughtful students of social trends and movements in history, the sequence of dates at this juncture cannot be devoid of significance: official recognition was granted to United Protestantism one month or less before the break in international relations between Japan and the Anglo-American group. A fully autonomous Church, completely in Japanese hands and no longer financed with funds from abroad, and thus above suspicion, was now recognized by Government action and decree, putting her in an impregnable position as over against rampant nationalists who would wish her ill. Had she been in a less favored position when the international tempest broke, one might reasonably wonder whether she would have been allowed to stand. Verily, the Arm of the Lord has not been shortened. Christianity lives in Japan today as a strong vital force within the nation's life.

Seventy Years in Japan: A Saga of Northern Baptists.

In retrospect:

from a small group of consecrated missionaries to a well-integrated and functioning Mission;

from a Mission to a sectional Convention;

from a sectional Convention to a National Convention;

from a National Convention to The United Protestant Church of Christ in Japan.

Thus runs the rivulet out to become a mighty stream in seventy years.

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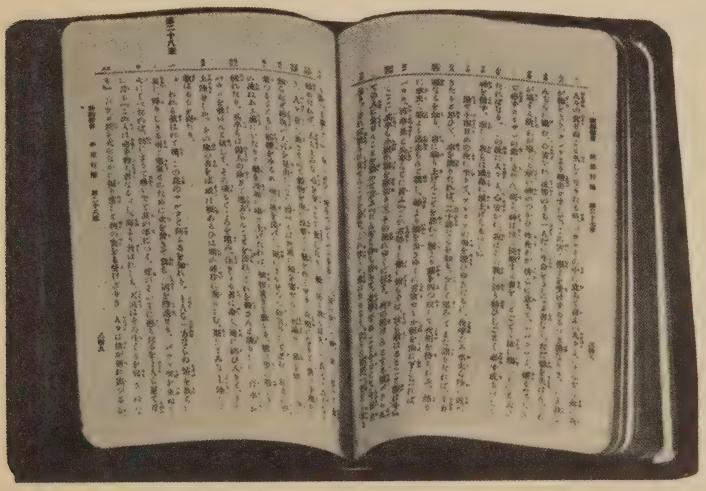

"It Shall Not Return Unto Me Void -- "

The End

NORTHERN BAPTIST MISSIONARY REPRESENTATIVES IN JAPAN

1875 - 1942

indicating years of service on the field.

Amy Alden Acock	1905 - 1935
Winifred M. Acock	1922 -
Thomasine Allen	1915 -
Ruby L. Anderson	1917 - 1929
George H. Appleton	1884 - 1888
Mrs. G. E. Appleton (Elizabeth G. L.)	1884 - 1888
James Hope Arthur	1874 - 1877
Mrs. J. H. Arthur (Clara Stevens)	1874 - 1877
William Axling	1901 -
Mrs. William Axling (Lucinda Burrows)	1901 -
*Lenore Ayres	1888 - 1889
Daisy D. Barlow	1894 - 1897
Albert Arnold Bennett	1879 - 1909
Mrs. A. A. Bennett (Mela Barrows)	1879 - 1910
Harry Baxter Benninghoff	1907 - 1941
Mrs. H. B. Benninghoff (Trottie Merrill)	1907 - 1940
Evelyn B. Bickel - See Topping	
Luke W. Bickel	1898 - 1917
Mrs. L. W. Bickel (Annie Burgess)	1898 - 1917
Alice C. Bixby	1914 - 1942
Olive M. Blunt	1890 - 1897
James C. Brand	1890 - 1914
Mrs. J. C. Brand (Clara A. Sands)	1875 - 1911
Francis C. Briggs	1902 - 1918
Mrs. F. C. Briggs (Mary Hawley)	1895 - 1904
Mrs. F. C. Briggs (Harriet Witherbee)	1895 - 1921
Nathan Brown	1873 - 1886
Mrs. Nathan Brown (Charlotte Worth Marlit)	1873 - 1890
Harriett M. Browne	1886 - 1896
Walter B. Bullen	1904 - 1913
Mrs. W. B. Bullen (Evelyn Johnson)	1904 - 1913
Frances K. Burr	1926 - 1927
Annie S. Buzzell	1892 - 1936
Evalyn A. Camp	1916 - 1928
*Chapin Howard Carpenter	1886 - 1887
*Mrs. C. H. Carpenter (Harriet E. Rice)	1886 - 1906
*Lucius D. Carpenter	1888 - 1889

*Mrs. L. D. Carpenter (Marietta)	1888 - 1889
Minnie M. Carpenter	1895 - 1934
Ella R. Church	1889 - 1901
M. Anna Clagett	1888 - 1922
Freda J. Clause	1930 - 1933
Ernest Wilson Clement	1895 - 1911
Mrs. E. W. Clement (Nellie Hall)	1895 - 1911
Mrs. Jesse Clement (Lucetta H. Blood)	1895 - 1908
Clara A. Converse	1890 - 1935
James Howard Covell	1920 - 1939
Mrs. J. H. Covell (Charma Moore)	1920 - 1939
Margaret Lee Crain	1940 - 1941
Lionel G. Crocker	1921 - 1922
Amy R. Crosby	1913 - 1931
Margaret E. Cuddeback	1931 - 1941
Emma Louisa Cummings	1899 - 1900
Mary E. Danielson	1902 - 1919
John Lincoln Dearing	1889 - 1916
Mrs. J. L. Dearing (Mary Hinckley)	1889 - 1916
Frederick M. Derwacter	1920 - 1925
Mrs. F. M. Derwacter (Miriam Wood)	1920 - 1925
Harriett L. Dithridge	1910 - 1920
Frank S. Dobbins	1876 - 1877; - 1881 - 1882
Mrs. F. S. Dobbins (Ida Sinquett)	1876 - 1877; - 1881 - 1882
Katherine A. Dodge	1903 - 1909
James T. Doyen	1873 - 1875
Florence A. Duffield	1892 - 1899
Lucy M. Eaton	1888 - 1889
Marlin D. Farnum	1927 - 1941
Mrs. M. D. Farnum (Melva Mann)	1927 - 1940
Nellie E. Fife	1887 - 1905
Charles Henry Day Fisher	1883 - 1920
Mrs. C. H. D. Fisher (Emma Haigh)	1883 - 1920
Royal Haigh Fisher	1914 - 1941
Mrs. R. H. Fisher (Josephine B. Wray)	1914 - 1941
John Addison Foote	1912 - 1941
Mrs. J. A. Foote (Margaret Hilliard)	1911 - 1940
Katherine French	1914
Ruth D. French	1910 - 1917
Paul J. Gates	1918 - 1919
Mrs. P. J. Gates (Elsie Tellier)	1918 - 1919

Ella M. Gifford . . . . . 1920 - 1925
Jonathan Goble . . . . . 1873 - 1874
Mrs. Jonathan Goble (Eliza W.) . . . . . 1873 - 1874
James Fullerton Gressitt . . . . . 1907 -
Mrs. J. F. Gressitt (Edna Linsley) . . . . . 1907 - 1941
Richard L. Halsey . . . . . 1888 - 1897
Mrs. R. L. Halsey (Stella Duffield) . . . . . 1888 - 1897
Samuel W. Hamblen . . . . . 1889 - 1909
Mrs. S. W. Hamblen (Alice Adams) . . . . . 1890 - 1907
Douglas G. Haring . . . . . 1917 - 1926
Mrs. D. G. Haring (Ann Howell) . . . . . 1918 - 1926
Charles K. Harrington . . . . . 1886 - 1916
Mrs. C. K. Harrington (Jennie Lovett) . . . . . 1886 - 1906
Frederick G. Harrington . . . . . 1887 - 1908
Mrs. F. G. Harrington (Marie Richardson) . . . . . 1887 - 1891
F. Marguerite Haven . . . . . 1916 - 1930
Mary A. Hawley - See Briggs
George Emerson Haynes . . . . . 1919 - 1922
Mrs. G. E. Haynes (Anna Wooster) . . . . . 1919 - 1922
George W. Hill . . . . . 1895 - 1914
Mrs. G. W. Hill (Mary Hoyt) . . . . . 1895 - 1914
Margaret F. Hilliard - See Foote
Marjorie Hiscox . . . . . 1912 - 1915
Daniel Clarence Holtom . . . . . 1910 - 1941
Mrs. D. C. Holtom (Grace Price) . . . . . 1910 - 1940
Grace Anne Hughes . . . . . 1900 - 1912
Louise F. Jenkins . . . . . 1920 - 1932
Mary D. Jesse . . . . . 1911 - 1940
Ephraim H. Jones . . . . . 1884 - 1920
Mrs. E. H. Jones (Grace Valkenburg) . . . . . 1884 - 1920
Joseph Spencer Kennard, Jr. . . . . 1920 - 1936
Mrs. J. S. Kennard (May Fleming) . . . . . 1923 - 1936
Anna H. Kidder . . . . . 1875 - 1913
Anna Marie Kludt . . . . . 1922 - 1934
James Fife Laughton . . . . . 1921 - 1926
Mrs. J. F. Laughton (Elizabeth Walker) . . . . . 1921 - 1926
Edna E. K. Linsley - See Gressitt
Adelaide B. Lippitt . . . . . 1910 - 1912
Lavinia Mead . . . . . 1890 - 1926
Agnes S. Meline . . . . . 1919 - 1932
Fred Merrifield . . . . . 1904 - 1907

Charma M. Moore - See Covell

*Helen W. Munroe . . . . . 1916 - 1919

Eva J. Munson - See White

Georgia M. Newbury . . . . . 1921 - 1935

Goldie Nicholson . . . . . 1932 - 1940

Florence A. Nystrom . . . . . 1929 - 1932

Lucy C. Palmer . . . . . 1920 - 1923

William W. Parkinson . . . . . 1929 - 1935

Mrs. W. W. Parkinson (Audie Crowe) . . . . . 1929 - 1935

Wilbur B. Parshley . . . . . 1890 - 1912

Mrs. W. B. Parshley (Helen Hovey) . . . . . 1890 - 1912

Lora M. Patten . . . . . 1936 - 1940

Gerda C. Paulson . . . . . 1899 - 1905

Annabelle Pawley . . . . . 1915 - 1938

Inga Petterson . . . . . 1905 - 1909

L. Adele Phillips . . . . . 1890 - 1893

Thomas P. Poate. . . . . 1879 - 1892

Mrs. T. P. Poate (Sarah Marsh) . . . . . 1879 - 1892

Vida Post . . . . . 1920 - 1935

Henry H. Rhees . . . . . 1878 - 1899

Mrs. H. H. Rhees (Hester Parson) . . . . . 1878 - 1899

Eva L. Rolman . . . . . 1885 - 1910

Charles Howard Ross . . . . . 1910 - 1929

Mrs. C. H. Ross (Sadie Twinting) . . . . . 1910 - 1929

Florence M. Rumsey . . . . . 1907 - 1913

Lucy K. Russell . . . . . 1921 - 1929

Gertrude E. Ryder . . . . . 1908 - 1940

Minnie V. Sandberg . . . . . 1918 - 1923

Clara A. Sands - See Brand

Thomas E. Schumaker . . . . . 1889 - 1907

Mrs. T. E. Schumaker (Rose VonZeitler) . . . . . 1889 - 1907

Job Hart Scott . . . . . 1892 - 1925

Mrs. J. H. Scott (Carrie Vaughn) . . . . . 1892 - 1912

Mrs. J. H. Scott (Helen Elgie) . . . . . 1915 - 1925

*Ellen Sharland (Mrs.) . . . . . 1890 - 1895

Ruth E. Smith . . . . . 1918 - 1923

Gladys M. Somers . . . . . 1919 - 1920

Herman G. Spencer . . . . . 1921 - 1922

Frank W. Steadman . . . . . 1902 - 1933

Mrs. F. W. Steadman (Agnes Bryden) . . . . . 1902 - 1933

William E. Story . . . . . 1893 - 1897

Mrs. W. E. Story	1893 - 1897
George Wheaton Taft	1889 - 1897
Mrs. G. W. Taft (Mary Boyden)	1889 - 1890
Mrs. G. W. Taft (Jessie Humpstone)	1892 - 1897
Charles Buckley Tenny	1900 - 1930
Mrs. C. B. Tenny (Grace Webb)	1905 - 1910
Mrs. C. B. Tenny (Elizabeth Pettee)	1914 - 1930
Elma R. Tharp	1918 - 1941
Elmer T. Thompson	1918 - 1923
Mrs. E. T. Thompson (Amy Clark)	1918 - 1923
Robert Austin Thomson	1888 - 1931
Mrs. R. A. Thomson (Gazelle Rulofson)	1889 - 1931
Helen Faville Topping	1911 - 1913
Henry Topping	1895 - 1927
Mrs. Henry Topping (Genevieve Faville)	1895 - 1927
Willard Faville Topping	1926 - 1941
Mrs. W. F. Topping (Evelyn B. Bickel)	1921 - 1940
Nina Tuxbury (Mrs.)	1907 - 1913
Mattie Walton	1893 - 1897
Ruth C. Ward	1919 - 1931
Mrs. W. J. White (Eva Munson)	1879 - 1882
M. Antoinette Whitman	1883 - 1917
Edith F. Wilcox	1904 - 1930
Jessie M. G. Wilkinson	1919 - 1931
Helen Louise Wilson	1929 - 1934
Jesse R. Wilson	1921 - 1926
Mrs. J. R. Wilson (Louise Perkins)	1921 - 1926
Nauna J. Wilson	1889 - 1895
Harriet M. Witherbee - See Briggs	
William Wynd	1891 - 1931
Mrs. William Wynd (Anna Morris)	1894 - 1931
Percy P. W. Ziemann	1920 - 1921
Mrs. P. P. W. Ziemann (Elizabeth Dunning)	1921

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